

The  
First Baptist Church  
of  
Greater Cleveland  
1833 1933



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History of the First Baptist  
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1833-1933. 8.00

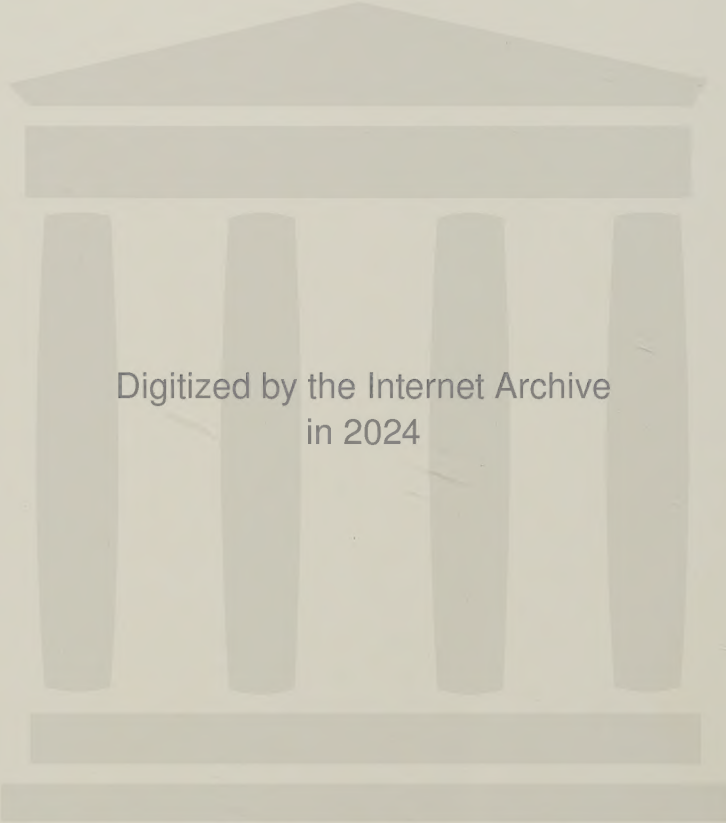
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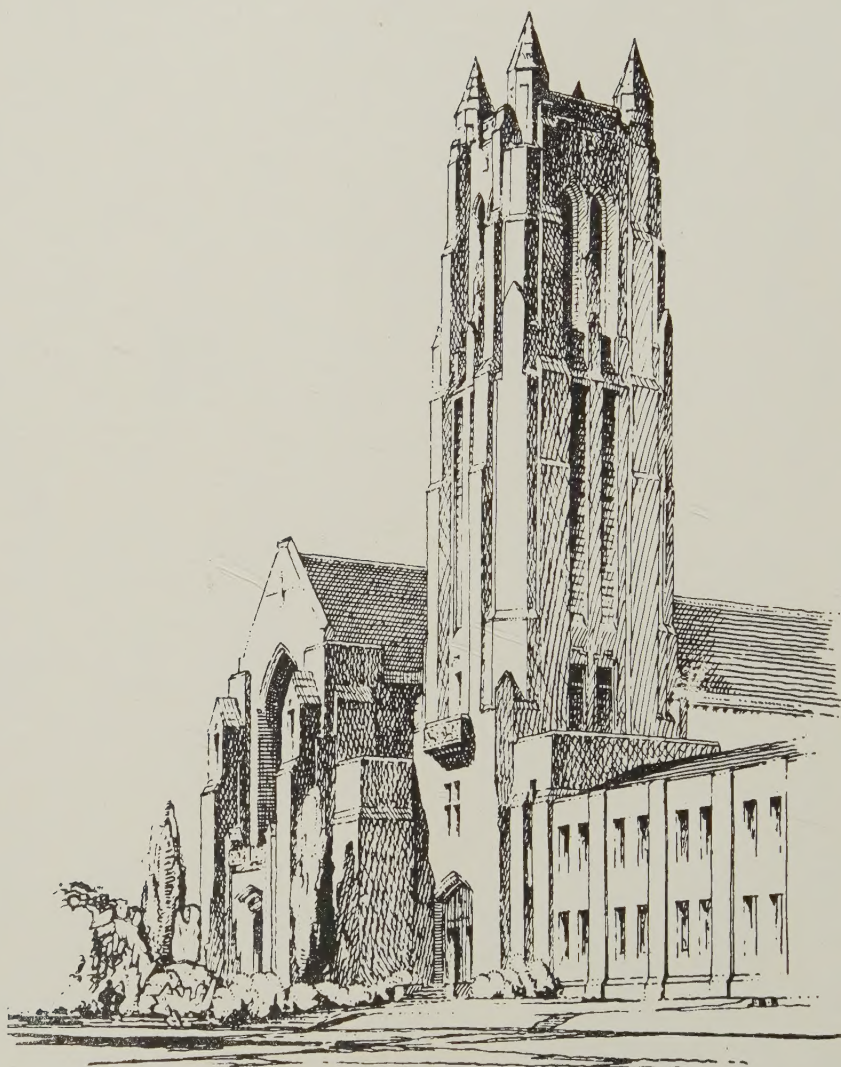




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### THE SWASEY TOWER

(So Designated by Action of the Trustees, May 12, 1929, as a Tribute to Dr. Ambrose Swasey.)

HISTORY OF  
The First Baptist Church  
of  
Greater Cleveland  
1833 ~ 1933



In Commemoration of the  
Centenary Anniversary

*"Looking unto Jesus  
The Author and Finisher of  
Our Faith"*





## Statement of the Historical Committee

At a meeting of the Board of Trustees of the First Baptist Church held in February, 1932, it was voted to appoint an Historical Record Committee to bring the church records up to the date of the centenary celebration in 1933. Because of existing conditions, the celebration was postponed until 1934.

For compiling and editing the material, the Committee are under obligation to Miss Mary Adams, Church Editor, whose knowledge of the history of the church has been of invaluable worth. Dr. Stilwell has given helpful counsel.

The Committee are likewise indebted to Mr. Charles M. Allen, Mr. Sidney W. Watkins, Mrs. Harold Rosene, and Mrs. L. B. Brink for writing up the records of the Heights Church; to Mrs. M. D. Phillips for assistance in editing them; to Mr. Harold Rosene and Mr. Wm. L. Cope, for valued assistance in the technical arrangement of the material.

The Committee are also under obligation to many others who have helped in the publication of this book.

H. G. BALDWIN,  
*Chairman.*

April, 1935.



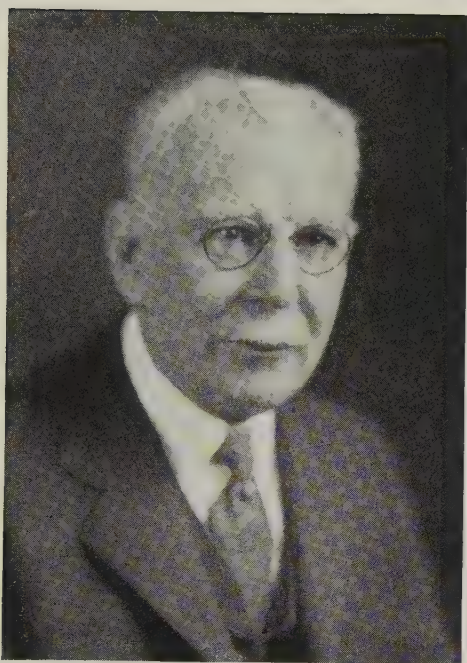
## Foreword

THIS church seeks to minister to the needs of the community. It believes that the gospel can be broad without being shallow, and personal without being provincial. Its purpose is to seek first the Kingdom of God, in which men find an inner fellowship wider than denominational tags and deeper than surface distinctions. Its interest is not in labels, but in the mutual discovery and experience of the life which is more than meat "For One is your Master, even Christ, and all ye are brethren."

—Harold Cocke Phillips,







HERBERT F. STILWELL  
Pastor Emeritus—Dearly Beloved

Born seventy-eight years ago of Quaker ancestry, Herbert F. Stilwell was destined to live a life of unceasing service to his church and fellowman.

His promise of scholarly attainments was first shown after leaving his home at Asbury, N. J., in the Doylestown, Pa., English and Classical Seminary. Bucknell claimed him next and at graduation awarded him the Latin Oration prize. Crozier was his seminary; in 1884 he was ordained.

Freehold, N. J., was the location of his first pastorate and his home for eleven years. His next ministry was in Minneapolis Calvary Baptist Church, and three years later in the First Baptist Church of St. Paul.

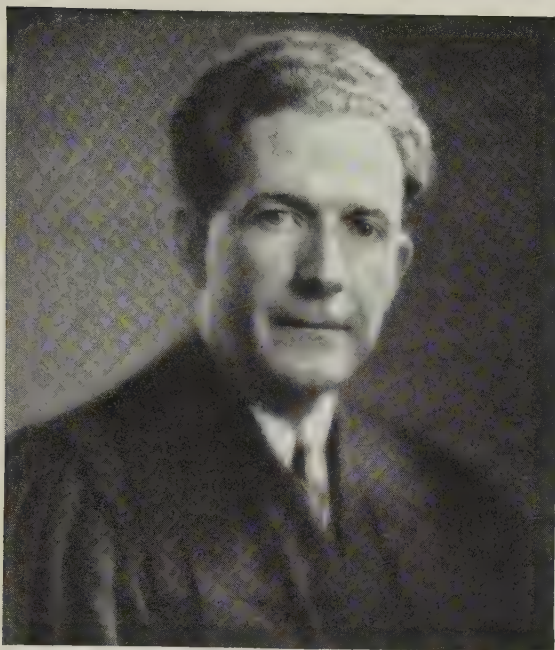
March 1, 1903, he came to Cleveland as minister of the old church. During the thirteen years of his pastorate there, he and Mrs. Stilwell with their two boys became endeared to the hearts of his people. In their sorrows he was a stay to them and ever an unfailing illustration of a sincere Christian gentleman.

In May, 1916, he resigned to become General Superintendent of Evangelism for the American Baptist Home Mission Society. Later Dr. Stilwell was Professor of Evangelism in the Eastern Baptist Theological Seminary at Philadelphia. On retirement from public service, he returned to Cleveland, where again his wide experience as executive, made him a valued counselor. In helping to organize the Heights Church in 1919, he was invaluable.

As Pastor Emeritus of the united churches on Fairmount at Eaton Road, Dr. Stilwell is doubly honored as minister and sincerely loved as friend.







HAROLD COOKE PHILLIPS

Minister, 1928-

"His preaching speaks for itself—clear, straight-forward, talking to real people about real problems; deeply religious with the soul of a mystic and the ethical interests of a prophet behind it; and withal gentle, human winsome, persuasive." (*From Dr. Fosdick's Introduction to Dr. Phillips' "Seeing the Invisible", published October, 1932.*)



You must think of a tropical island with mountains over a mile high, strictly British, with a history of savage slave rebellions and a present peaceful population; with the most notorious pirate haven in the world in Port Royal, now sunk beneath the sea; with wild birds bright-colored, cocoanut palms, banana groves, silver-crested waves and azure skies; and you are thinking of Jamaica.

Here in 1892 lived George Wallace Phillips and his wife, Emma Caroline, a descendant of the McIntoshes of Inverness; on November of that year Harold Cooke Phillips was born in the village of Water Works.

In 1912, following two older brothers, Harold came to the States to enter Deane Academy in Granville. In succession he received the degrees of B.A. (Denison), B.D. (Union), M.A. (Columbia) and D.D. (Wesleyan).

His story at school is the combined one of poor boy and country preacher; vacations spent learning about people and making friends—travelling steerage, "skinning" in a logging camp.

Since his graduation from the seminary he has been pastor of two churches—Mount Vernon, 1922-1928, and First Church, Cleveland, 1928 to the present. He has published three books: "Life That Is Life Indeed", 1928; "Seeing the Invisible", 1932; and "Sails and Anchors", 1934.





RAYMOND C. BURNS

Associate Pastor, 1929-

Mr. Burns came to the First Baptist Church of Greater Cleveland in April, 1929, from the King's Highway Baptist Church of Brooklyn, New York, where he had been pastor for four years. Keen and alert, with a rich sense of humor and experience in handling questions of religious education among the youth of a great city, he has been invaluable in promoting the work of the Church School and of the many activities incident to establishing the outreach of the new church on Shaker Heights in a new community.

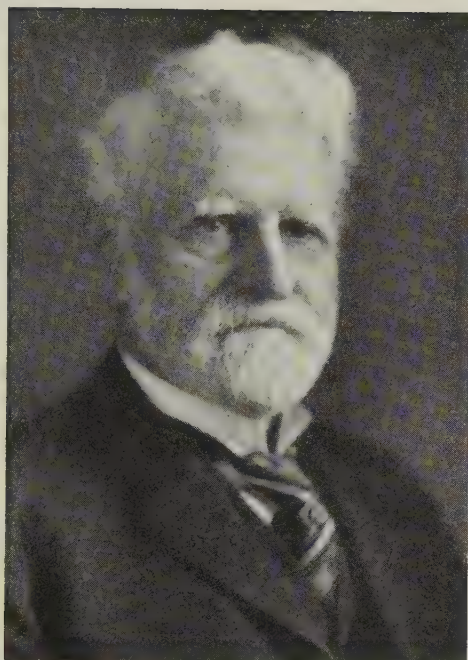


Thirty-six years ago, far from the reverberations of the Spanish-American War, Raymond C. Burns was born October 12 in Mayfield, New York, on a "back road", now part of the Adirondack Forest Reserve.

Schooling facilities were typical of the country, so books and home formed his source of study: the Bible, Pilgrim's Progress and Cooper's Indian stories. Today any sportsman would envy his knowledge of woodcraft. Christian teachings of his mother plus living with nature stimulated a powerful Christian philosophy. After leaving High School he entered Cook Academy, planning for the ministry.

Graduating with highest honors, he continued to Colgate and secured a Phi Beta Kappa key, and at Union Seminary in 1924, he graduated, Magna Cum Laude. He was married a short time before graduation to Margaret Gale and began his ministry in Brooklyn. A son, Raymond, was born in January, 1926, and a daughter, Lois, in January, 1930, after he came to Cleveland. The family spent their vacations in the century old home on the foothills of the Adirondacks.





AMBROSE SWASEY  
Honorary Chairman of Trustees

### Beloved In This Church

For over half a century, "Mr. Swasey" has been a member of this church, a liberal giver and a constant friend; for years a trustee, he has been keenly interested not only in the erection of our present edifice but in the building formerly located on Prospect at East 46th Street. The beautiful Swasey Chapel at Denison is one of his gifts. His interest in Foreign Missions is evidenced by the fact that he suggested and largely paid for the erection of a chapel to mark the place in India where Adoniram Judson was imprisoned.

# Church Directory

1934 - 1935

## Ministers

Herbert F. Stilwell, Emeritus      Harold Cooke Phillips      Raymond C. Burns  
Office Secretary—Mrs. Janet C. Nesbitt  
Custodian—Jerry Boulding

## Ministry of This Church in Other Fields

Mr. and Mrs. S. V. Hollingworth, Sandoway, Burma  
Miss Marjorie Hall, Puebla, Mexico

## Ministry of Music

Carroll B. Ellinwood, Director      Gorge K. Ogden, Organist  
Soloist  
Hazel S. Lawrence, Soprano  
The Chancel Choir—The Junior Choir

## The Board of Trustees

Honorary Chairman—Dr. Ambrose Swasey  
Chairman—David E. Green  
Vice Chairman—Charles J. Stilwell

Frank Birnbaum	Mrs. J. W. Kubek	A. W. Nau
E. A. Bretschneider	W. H. LaMond	A. N. Rodway
Mrs. W. H. Franklin	John J. Mayberry	S. W. Rolph
	G. M. Roudebush	
	Secretary—Glenn Lawrence	

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Life Deacon—George B. Christian  
Chairman—E. G. Frahm  
Vice Chairman—H. C. Seasholes

H. W. Birnbaum	Dr. E. D. Cumming	T. G. Protheroe
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Dr. E. J. Brown	Mrs. Edward Hamm	Albert Scriven
George F. Climo	L. W. Laferty	E. F. Simon
	C. H. Prescott	

## The Missionary Committee

Honorary Chairman—H. G. Baldwin  
Chairman—A. F. Williams

Dr. H. N. Cole	Mrs. L. L. Myers	R. P. Snow
E. P. Kerruish	S. W. Rolph	Vellora Whorff
Mrs. L. W. Laferty	Dr. D. R. Sharpe	

## The Music Committee

Frances A. Adams	Mrs. F. H. Birnbaum	Mrs. W. H. LaMond
Mary K. Baldwin	Charles B. Crawford	Prudence Sherwin
F. A. Barnes	Mrs. C. C. Gibbs, Chairman	R. Clyde Wheeler

## Officers and Chairmen of Committees

Church Treasurer, C. L. Dows      Financial Secretary, M. R. Westover  
Church Clerk, C. M. Allen

## Church School Officers

Superintendent, Sherwin H. Smith      Secretary, H. L. Swingley  
Treasurer, George G. Gross

## Standing Committees

Baptismal, Mrs. Anna W. Sauber	Men's Council, John A. Haines
Baptist Home, Mrs. F. W. Torrey	Religious Education, R. C. Burns
Church Life, Frances A. Adams	Social, Mrs. Geo. F. Climo
Civic Relations, Mrs. C. H. Prescott	Social Service, Mrs. E. G. Frahm
Cleveland Baptist Association,	Student Contact, Mrs. J. H. Tressler
Mr. and Mrs. A. F. Lister	Ushers, Acting Chairman, George Smith
Flowers, Mrs. H. E. Orr	Volunteer Workers, E. L. Sprackling

President Woman's Society, Mrs. E. D. Cumming  
President Vesper Club, Albert Scriven      President Akai O, Elinor Wheeler



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# The Spirit of the Church

1833 - 1933

“THE fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control; against such there is no law. . . . If we live by the Spirit, by the Spirit let us also walk.”—*Galatians 5: 22, 23, 25.*





I am the vine, ye are the branches. He that abideth in me, and I in Him, the same beareth much fruit; for apart from me ye can do nothing."  
—John 15:5.

## The Spirit of the Church

### 1833 - 1933

Construction of the new church edifice on Fairmount at Eaton Road required one year, but development of the institution within its walls has covered a century. For four generations, personalities of note have left its impress on the life of the growing city. Many of these men and women worked quietly and steadily in the background; the idea of credits did not occur to them. They worked with the group. The spirit of pioneers when most in earnest has ever been to plan for the whole. Such was the spirit of the early church.

Among the records of the first fifty years, the paper on the "Early Deacons" by itself, would give to a stranger, a summary of the principles in accordance with which the original church was founded. In their work of starting a new and difficult enterprise in the little village of Cleveland in the early 1830's, how vigilant, active and self-sacrificing they were! And their story has twice been re-enacted in the history of the present church.

Among the records of the last fifty years, we read two similar accounts of sacrifice and devotion: first, in the beginnings of Idaka during the 1880's; and second, in the more recent beginnings of the Church on the Heights in the 1920's. Because of these rich experiences in pioneering, these three churches now united, have been prepared to share the adventure of establishing a new church in the new community, centering about Fairmount and Eaton Road.

The records from which the story of the church in the following pages is compiled are among the church archives, deposited in the safe. As one handles these original papers, yellow with age, he cannot but be impressed with the painstaking effort that hands now turned to dust, put into the beautiful penmanship and decoration, when typewriters were not available. Earnestness and consecration are there. In the first

Church Covenant, penned in ink now pale, note the quaint language of one hundred years ago: as those early members expressed it, they promised to the utmost of their ability "to make the life of the minister comfortable, both with Spirituals and Temporals, knowing it to be the will of God that 'they who labour in the vineyard, should be partakers of the fruit thereof.'"

In the minutes of at least twenty years of prayer-meetings from the 'forties to the 'sixties, many a tempestuous scene is recorded, depicting dealings with certain "brothers and sisters" who would not keep the following "Bye-Laws". These laws were passed in 1837, when the church was trying to establish a good name in the community:

MARCH 31: "That this church discountenance any member who deals in ardent spirits."

SEPTEMBER 15: "That no member for the future have a letter of dismissal from the church until all arrearages to the church are paid or settled to the satisfaction of the church."

FEBRUARY 13 (1836): "That those who absent themselves from the appointed meetings of the church should be laboured with."

On the minutes of a "Special Church Meeting" held in October, 1837, we note with rejoicing, this encouraging record:

"Brother—to the joy and delight of the church came forward confessing his desire to be again admitted in full fellowship, acknowledging his departure and assuring us that by the assistance of grace divine, *he would not so wound the feelings of his sisters and brethren again.*"

To one who loves historical associations and the backward look over the long road which humanity has traveled, the successive decades of a century unfold periods of progress, however slow the march. Somewhere in one of his essays, Thackeray has a charming phrase about his love for the back seat of the stage-coach, the seat which in the old coaching days gave one a view of the receding landscape. There are those, however, who prefer to face the other way: they care not to look backward; they believe that "the dead have no rights", and would scorn all Puritan tradition. Viewed, moreover, in the light of the modern spirit of adventure, the iron men who were perhaps most rigid in enforcing their discipline on the sister "who lost her temper in prayer-



meeting", had a vision of the better life. They themselves had accepted a discipline; not without great risk, many of them had pulled up stakes in well-established homes in the East; they came, adventurous pioneers, to a primitive small town in the West, and established a church.

If some of those voices now silent that fifty years ago so joyously participated in a semi-centennial celebration could speak today, they would rejoice with us as we take the backward look over the progress in Christian fellowship that has marked ten receding decades. The '30's marked beginnings. In the '40's, the provincial church became aroused with the spirit of Foreign Missions which under the influence of Adoniram Judson was sweeping the country. In the '50's, it became an up-town church, reaching out to start other church centers. In the '60's, the Civil War fired all these centers to national service. In the '70's, our most eloquent minister of that period came out for "open communion". In the '80's, a brilliant apostle of the "New Theology" was preaching in our pulpit, dearly beloved. In the '90's, again established in a new community, we began a new epoch that lasted forty years.

Nearest, and perhaps to some, dearest of all, is the story of the fifteen years just past, which have set up a new kingdom for Christ on the Heights of Cleveland. This period has brought to us a ministry that can illumine our outlook and gently lead us to consider first things first, the timeless and fundamental issues in the Kingdom of God.



Judson Chapel

This chapel, near Mandalay, Burma, was erected by Ambrose Swasey in 1903, on the site where Adoniram Judson was imprisoned.



# The Village Church

## 1833 ~ 1855

WHAT Are the Essential Qualities  
of the Christian Pioneer?



“Dissatisfaction with the past, courage to break sharply from it, a vision of a better life, readiness to accept a discipline in order to attain that better life, and a serious desire to make that better life prevail—a desire reflecting at once his sturdy individualism and his clear sense for the need of social solidarity.”—*From “What is a Puritan?”*, Stuart P. Sherman.



# The Village Church

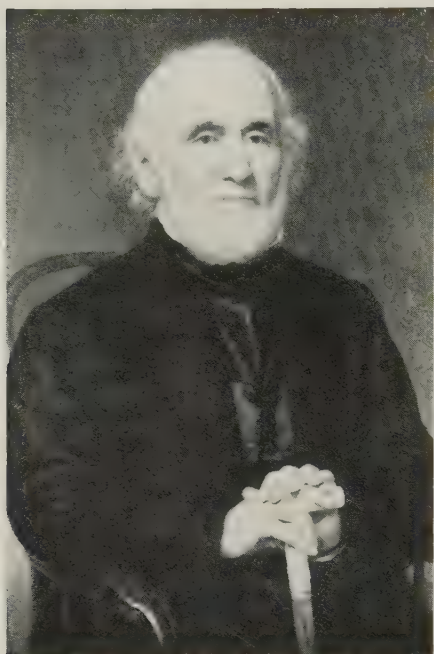


First Building, 1836-1855

January 13, 1833, was a memorable Sunday in the history of Cleveland Baptists. The occasion was the first baptism administered in Cleveland. A little band of Baptists on a bright unclouded day in midwinter went down to the lake, where in later years stood an old frame building known as the Pittsburgh and Wellsville Depot. On the left was the old pier. An opening was cut in the ice. Here four candidates were baptized. A month later the First Baptist Church was organized, February 16, 1833, with seventeen members. Their first services were held in a building known as the "Old Academy", located at the corner of the "North Highway", now called St. Clair Avenue and West 6th Street, where they paid a rent of sixty dollars a year.

The schoolhouse was situated in the heart of the small village which at that time was confined to a square mile, bounded by the lake, the river, and what we now know as Huron Road and East 9th Street. The population of the town was about 1900.

How quaint and austere they appear to the eye today, the names of those kindly ministers who served the church during those first three



BENJAMIN ROUSE

years in the little "Old Academy": "Elder" Richmond Taggart, Reverend Judah L. Richmond and Reverend Elijah F. Wiley!

As the village grew, the little church prospered and began to plan for the erection of a house of worship which would hold the audience crowded within schoolhouse walls. They prepared a subscription paper, solicited pledges, as we do today, selected a suitable location, and drew up plans in 1834; in 1836, the new church was completed. The house was built of brick; its dimensions were 55 by 80 feet, with a spire furnished with bell and town clock, all at a cost of no more than fourteen thousand dollars. It was situated on the southeast corner of West Third Street and Champlain, facing West Third; this would be, to-

day, not far from the rear of "The Hotel Cleveland," toward the southwest. This building was used as a house of worship until 1855. The ministers who served here were Reverend Levi Tucker, Reverend John H. Walden and Dr. S. W. Adams. These were years of struggle, for the membership of the church was made up largely of families who had come to the village of Cleveland with hopes rather than with financial resources.

In the limited space assigned us, we cannot speak in particular of the seventeen constituent members of the early church, but we should do injustice to the church they honored, should we fail to call to mind those four deacons who served from the outset through a long period of time: Moses White, Benjamin Rouse, Alexander Sked, and Wm. T. Smith. In one sense, they are now severed from connection with us. A few old citizens of Cleveland may have hazy memories of their decided personalities; to the majority of our membership the early deacons have now become only a name. The impression, however, that their lives left, by establishing in the community the standard for Christian manhood, can never be effaced from the history of the First Baptist Church. Had they been wavering in their faith or misty in their ideas

of what a church should be, the strong Christian principles for which our church has always stood, would not have been so decidedly asserted at its foundation and the steady growth of the early church might have been one of numbers only: training in character-building would have been a secondary matter. No such idea prevailed among our church fathers.

Their wives and sisters were a match for them. We read that one year after the organization of the church, in the year 1834, the Female Baptist Sewing Society was formed, its declared object being "to promote the good of their fellow-creatures and thus ultimately advance the kingdom of God." The sixth article of its constitution reads thus: "All trifling and unprofitable conversation shall be dispensed with and an individual, when practicable, shall be employed in reading some useful book or publication, such as the directors may approve. Every meeting shall be opened and closed with prayer." Such was the simplicity that marked the early years of the village church. It was during this period that they made their first outreach in City Missions in organizing the mission Sunday School on Erie Street. Later this beginning culminated in the Second Baptist Church for many years at the southwest corner of 18th and Euclid Avenue, known as the Euclid Avenue Baptist Church. Its present edifice is on East 18th Street, just north of Euclid on the west side of the street.



MRS. REBECCA ROUSE

This chapter on the village church would be incomplete without a special tribute to the long periods of service rendered by Deacons White, Rouse and Smith. Some in the old church still living will remember "Grandpa White", father of Mrs. J. P. Bishop whose home down on E. 14th Street and Prospect Avenue was for so many years a refuge to those in distress. "Grandpa" lived to be over ninety. He was blind for at least ten years; as children we used to lead him back and forth around the corner while he quoted and interpreted many a passage of Scripture in mysterious language that we could not understand.





WILLIAM T. SMITH  
Deacon for 52 years  
1836-1888



MRS. WM. T. SMITH  
Died 1906

Benjamin Rouse was a beautiful singer; the name of his wife, Rebecca Rouse, is inscribed on the inner wall of the Soldiers' Monument on the Public Square, commemorating her work in the city at the time of the Civil War. She was the mother of Mrs. Loren Prentiss, mother of Mrs. Adelle Prentiss Hughes to whom we owe the beginnings of the Cleveland Symphony Orchestra. Frank and Edwin Rouse were brothers of Mrs. Loren Prentiss: Frank Rouse supervised one of our Mission schools that grew into the Cottage Baptist Church; Edwin Rouse and his wife led the choir free of charge for twenty-five years.

William T. Smith left to us his son Charles A. Smith, teacher of the Smith Memorial Class; Charles, deacon for thirty-three years, left us Sherwin who still lives to carry on the work of his father and grandfather, in the church on Shaker Heights.

In concluding this brief summary of the village church, we should like to remind our readers that the pictures of these early pioneers which we have been able to obtain, represent them all as they appeared in later years; we must remember, however, that when they began their work of starting the church in the community, they were young and vigorous, delighting in the adventure of a new enterprise.

In his essay on "What is a Puritan?", Stuart P. Sherman comments on the romance and daring of this historic pioneer. He says: "If you mean by romance, a life of excitement and perilous adventure, there are duller records than that of the English Puritans. Not without some risk to themselves, not without at least an occasional thrill, did these pious villagers decapitate the King of England, overturn the throne of the Archbishop of Canterbury, pull up stakes in Holland, sail the uncharted Atlantic in a cockleshell, *and set up a kingdom for Christ in the howling wilderness.*"

The spirit of pioneer days in the lives of our early church fathers, is, we think, aptly suggested in Mr. Klinger's historical sketch of our first church edifice. Going to church in winter, in those times was not a comfortable ride in a heated limousine, and for all that, life in those days was not exactly humdrum.



## LIST OF THE CONSTITUENT MEMBERS

Of the First Baptist Church in Cleveland, Ohio,  
At the time it was constituted, February 16th, 1833.

MOSES WHITE  
BENJAMIN ROUSE  
REBECCA E. ROUSE  
THOMAS WHELPLEY  
JEDUTHAN ADAMS  
JOHN SEAMAN  
HORATIO RANNEY  
LEONARD STOCKWELL  
SOPHIA STOCKWELL

THOMAS GOODMAN  
JOHN MALVIN  
HARRIET MALVIN  
MARY BELDEN  
HARRIET P. HICKOX  
LETHA GRIFFITH  
ELIZABETH TAYLOR  
S. M. CUTLER



Mr. Klinger's Historic Sketch of Our First Edifice  
(By courtesy of "Cleveland Plain Dealer")





# The City Church

1855 ~ 1887

“WHERE cross the crowded ways of life,  
Where sound the cries of race and clan.  
Above the noise of selfish strife,  
We hear thy voice, O Son of man!  
Till sons of men shall learn thy love,  
And follow where thy feet have trod;  
Till glorious from thy heaven above,  
Shall come the City of our God.”





# The City Church



Second Building

In 1855, the church moved eastward to the corner of Euclid and East 9th St., where the Hickox Building now stands. Here they remained until 1887.

The ministers serving the church when located here were Dr. S. W. Adams, Dr. Augustus H. Strong, Dr. A. J. F. Behrends, Dr. George W. Gardner, Dr. Philip S. Moxom, and Dr. E. A. Woods.

The rapid change of the village to a city, had brought to the West many vigorous young men, who were destined to become influential in the community and not a few among them at this time united with the First Baptist Church. Men of gifts and men of means were among them, and the new young pastor, Dr. S. W. Adams, found himself surrounded by consecrated men and women, ready to co-operate with him.

It was well that they had decided to seek larger quarters. An opportunity offered itself, which was eagerly seized. It seems that two years previous to this time, the Plymouth congregation had built a handsome church on Euclid Avenue at the corner of East Ninth Street, having all the modern improvements, with springcushioned seats and other luxurious furnishings hitherto unknown to Cleveland churches. Before the building was completed, the Plymouth congregation found themselves financially embarrassed after \$40,000 had been expended. Under these circumstances, they offered the building to the First Baptist Society for \$29,000. In those days \$29,000 meant a large sum to be raised, but for such a critical situation, the man was found to make it possible for the church to meet the expense. Judge J. P. Bishop, whose judicious counsel and nobility of Christian character were so long a tower of strength to all that knew him, was the man. He offered at once to buy the Champlain Street property for \$16,000, though he had no immediate use for it, nor did the investment ever bring him anything but loss. The new building was thoroughly reconstructed inside and made very handsome. There was about it a stateliness of architecture. In later years, Mr. Stillman Witt furnished it with a tall \$10,000 spire that greatly added to its beauty. The tapering spire with clock face below and sweet church bell within was a significant reminder to the busy community without, of a call to worship that was constant and abiding.

The new locality furnished ample opportunity for mission work, being as it was in the heart of the city. The Baptist Society, too, had for some time been much interested in establishing missionary Sunday Schools in various parts of the city. So early as 1853, fifteen members had been dismissed to aid in organizing the Third Baptist Church on the West Side which grew out of a Sunday School under the superintendence of Mr. Loren Prentiss.

In 1868, during the pastorate of Dr. Strong, thirty-eight members were dismissed to help in the formation of the "Tabernacle", on East 55th Street and Quincy; this church grew out of a Sunday School under the superintendence of Judge Bishop and Mr. R. P. Myers.

In 1870, one hundred members were dismissed to establish the Cottage Church, known later as the Superior Baptist Church. This grew out of the Cottage Sunday School.

The spirit of Christian harmony and affection prevailed as fostered by such leaders as the mother church sent out to start these young churches.

In 1874, the Idaka Sunday School was organized, sustained by the following superintendents: Ralph P. Myers, Henry A. Sherwin, C. B. Parker and George P. Comey.



JUDGE J. P. BISHOP

Judge Bishop was one of the best read lawyers in Northern Ohio.



Dr. Hoyt was a scholar and writer as well as a licensed minister.

JAMES M. HOYT, LL.D.

A few years later, the Trinity Baptist Church was organized during the pastorate of Dr. A. J. F. Behrends.

Foreign missions, too, during this period, had enthusiastic support, for these years were filled with the stories of Dr. Adoniram's remarkable career in Burma.

The work, however, during the fifties and thereafter, which was to Dr. Adams most dear, was the training of the young. He instituted the Young People's Tuesday evening prayer-meeting for this special purpose. During his pastorate, five young men entered the ministry, Wayland Hoyt among them, the son of Dr. James M. Hoyt, who for so many years was the pastor's right hand man. Dr. Hoyt was known in the community by his prominence in the legal profession, by his public spirit, social gifts and cultivated tastes. Wayland Hoyt, his oldest son, later became prominent in the Baptist denomination, as one of its most eloquent ministers. Another of Dr. Hoyt's sons, James H., was once up for governor of the state.

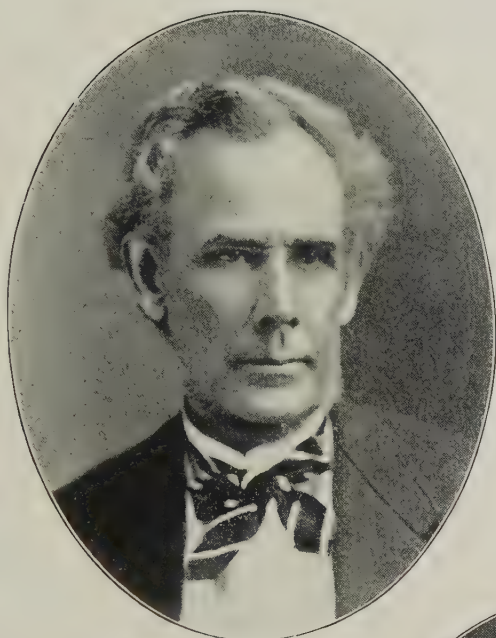
Pastoral visitation was a marked feature of Dr. Adams' ministry. His connection of eighteen years with the church brought him into the closest relations with his people, and he loved them almost as a father might love his children. It was while he was in the service of the United States Christian Commission at Washington visiting the soldiers of Harewood Hospital, that he contracted the fever which caused his death.

During the year following Dr. James M. Hoyt supplied the pulpit as a free labor of love, while at the same time, he was filling out the twenty-fifth year as superintendent of the Sunday School.

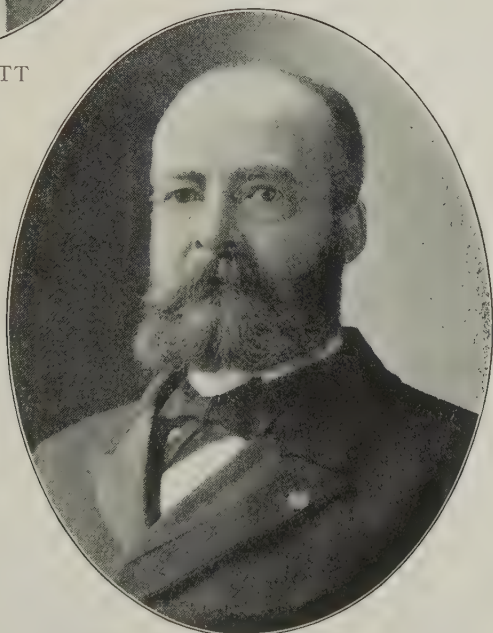
The coming of Dr. A. H. Strong, the next pastor, was in every way a rich blessing. His rare gifts as a scholarly Christian gentleman fitted him to meet the demands of a large city church. He came to a united people who responded with enthusiasm to every plan which his clear, strong judgment directed.

The first two years of his pastorate witnessed the baptism of about 105 persons. Some of us were little children during the later years and can remember being taken to Friday evening prayer-meeting in that spacious lecture-room of the old church. Later a fountain was constructed in the center, but in our early childhood, the wide rows of seats were its only adornment. Memory calls to mind a picture of one of those Friday evenings. How dignified and dear alike was the face of Dr. Strong as it smiled benignly on the waiting congregation below! They seem to be singing "Blest be the tie that binds"—a song which some of us at the time believed was written for our church!

Ours was the last church served by Dr. Strong; in July, 1872, his duties began as president of the Rochester Theological Seminary. Again Dr. Hoyt supplied the pulpit for eleven months till the coming of Dr. A. J. F. Behrends in June, 1873.



STILLMAN WITT



REVEREND PHILIP S. MOXOM, D.D.  
April, 1879—August, 1885

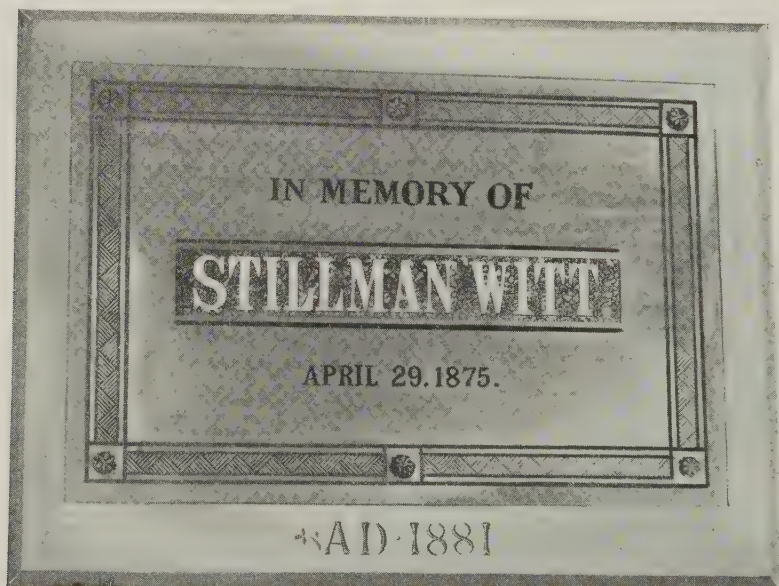


The two years and eight months of Dr. Behrend's stay were characterized by strenuous activity. He was a truly eloquent preacher and energy marked all his undertakings.

In 1874, Mrs. S. W. Adams was appointed by Dr. Behrends as visiting missionary of the church, a position which she filled until January, 1890.

It was with sincere regret that many of the Baptists submitted to seeing Dr. Behrends go over to the Congregationalists, for even during his short stay in Cleveland, his eloquent sermons had won for him a large congregation of intelligent and thoughtful listeners. Dr. Behrends was a liberal thinker; at that time the Baptists in this locality were still conservative in their views on open communion, and Dr. Behrends was among the first to voice a generous interpretation of the point under dispute. He emphasized a fellowship with churches of other denominations.

Rev. George W. Gardner, D.D. became the pastor of the church on the 20th of October, 1876 and continued to June 1, 1878. He was gracious, friendly and active in visitation. He was a warm friend to missions and during his ministry interest in the State work of missions increased. He had large sympathy and manifested a sincere devotion to the work of the church.



Tablet erected in the Auditorium

In April, 1879, Rev. Philip S. Moxom commenced his ministry in Cleveland. He came to us in the vigor of his young manhood, recommended by our beloved Dr. Strong. For six years he worked among us. His magnetic personality drew to him a great many young people and by reason of his generous sympathies with high and low alike, he endeared himself to a large circle of friends.

So soon as the November of Dr. Moxom's first year, 1879, there was talk of a prospective uptown location for the old church. The edifice on the corner of E. 9th and Euclid was in great need of repair and the bulging east wall was considered by some unsafe. More than a few felt that the time had come to erect a new building on the corner of Prospect and East 46th, where the Idaka Sunday School had already attracted many in that vicinity. This property had been given by Mr. Stillman Witt; and it was in memory of his grandchild that Idaka Chapel had been erected. The majority of the old church, however, were of the opinion that it was advisable to repair the old building rather than to give up the down-town location. Several decided changes were made in the edifice; the walls were strengthened, and in the audience-room upstairs, the organ was removed from the gallery in the back, to the right side of the pulpit in front; the furnishings, too, were thoroughly renovated so that the old church building seemed as good as new.

At Idaka Chapel, likewise, through the liberality of Mrs. D. P. Eells, the mother of the little Idaka to whose memory the chapel had been built, the quarters had been attractively enlarged and in April, 1880, the efficient services of Miss S. C. Valentine were secured to assist in calling on the members of the Sunday School in that district. So marked was the growth of Idaka, that on May 3, 1883, services were held by a council of the churches, to recognize Idaka as a separate church. On June 20, 1883, Rev. C. H. Pendleton began his pastorate there, with forty-five members from the old church. Among those who did much in directing the early years of this young church, were Mr. H. A. Sherwin, Mr. J. W. Taylor, Dr. Ambrose Swasey, Mr. W. E. Clarke, Mr. H. Julier and Mr. E. L. Harris.



REV. C. H. PENDLETON  
1883-1887





REVEREND E. A. WOODS, D.D.

May, 1886—November, 1890

Last Pastor to serve in the church located  
on Euclid Avenue at East 9th Street

It seemed like a happy coincidence that in 1883, the same year that the old church down-town was completing the fiftieth year of its inspiring past, the new young church uptown was beginning its promising future. The resignation of Mr. Moxom, in August, two years later, preceded the federation that was eventually to be consummated. It is interesting to note that during the early eighties, just before the old church left its old site, while the young Idaka was establishing its foundations, the two young ministers, Mr. Moxom and Mr. Pendleton, had been awakening among the youth of their congregations latent powers which were destined later to do so splendid a work in the two churches when united. Though distinctly different in personality, each of the two had

a gift for inspiring the young. Mr. Moxom, for example, started a young men's debating society; Louis Osborn, later the dearly loved Sunday School superintendent, here had his first training in addressing a company of people. Shall we ever forget the many intimate talks on "recent" authors which the young pastor generously distributed among high and low alike? He was an omnivorous reader himself. Time and again, some eager young reader left the pastor's study in the belfry of the old church with an armful of borrowed books, which may and may not all have been returned. And Mr. Pendleton was no less active: he had a wondrous faculty for arousing your interest in subjects that had never before arrested your attention. Thus did both young pastors endear themselves to eager young friends who in after years, stood side by side devoting all their powers to establish the up-town church in a new community. Dr. Woods was the man to further the work of erecting this up-town church.





# The Uptown Church

1887 - 1928

“**B**EHOLD! I will set thy stones in  
fair colors,  
And lay thy foundations in sapphires;  
And I will make thy windows of agate,  
And thy gates of carbuncles,  
And all thy borders of precious stones  
Thou shalt call thy walls Salvation,  
And thy gates Praise.”

*Isaiah 54: 11, 12 and 60:18.*



# The Uptown Church



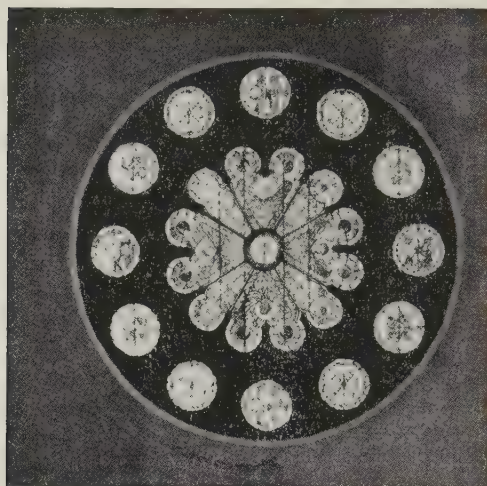
Third Building

With the coming of Dr. E. A. Woods from Patterson, N. J., May 16, 1886, the subject of erecting a new up-town church was revived. The following November, decided action was taken. The old building was sold for \$73,000, with the promise that it would be evacuated in six months. On Friday evening, April 29, 1887, the union of the two churches, Idaka and the First Baptist, was consummated. On May 1, 1887, appropriate farewell services were held in the old edifice, and the second volume of the History of the Old First Baptist Church was closed.

For the next two years, the most practical interest was the erection of the new church. On May 18, 1888, the corner stone was laid and by September 29, 1889, the new building was ready for dedication.

The ministers to serve the church in this building were Dr. E. A. Woods, Dr. A. G. Upham, Dr. Wm. L. Pickard, Dr. H. F. Stilwell, and Dr. David Bovington.

On the exterior of the Prospect Street side, the building had a beautiful Gothic porch, and directly on its northeast corner, was a slender



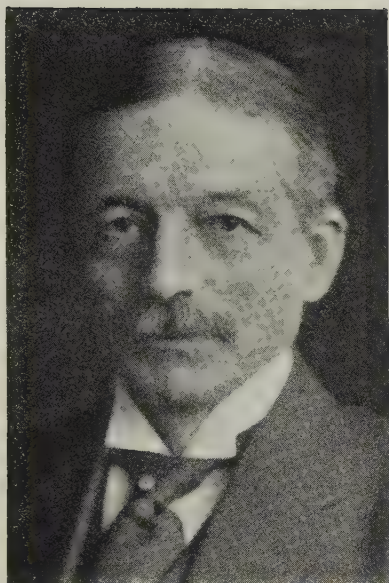
The Bishop Memorial Rose Window

tower through whose opal and green glass windows, the sunlight day by day glanced its smiling rays. The auditorium was 75 feet by 84 feet long and seated 900 persons; the chapel was 65 by 80 feet, seating 550 persons. The total value of the church property in 1888, was \$150,000. In the body of the church, the arrangement of the seating facilities was slightly amphitheatrical in form, with graded floor. The wood-work was of oak stained to a light coloring, which tended to light up the auditorium, making it bright and pleasant. The sunlight was admitted through the

magnificent stained glass windows on the east and west sides, while on the Prospect Avenue side, the rear of the auditorium had a beautiful stained glass rose-window, placed there to the memory of Judge J. P. Bishop and his wife, by their son, Mr. L. J. P. Bishop. Eleven panel windows on the same side and a moderately large stained glass window opposite, above the baptistry and behind the pulpit, added greatly to the mellow lighting of the church by day. At night, the rich brass candelabra in the center of the ceiling made the room brilliant. The large organ, the one presented to the old church by Mr. Stillman Witt, was in the southwest corner, to the left of the pulpit. The entrance to the chapel rooms was on the right side corresponding. One of the organ pipes was transferred to the organ set up in 1929, in the church on Shaker Heights.

It was a matter of no small congratulation that this building was dedicated free of debt; it was also a source of great happiness to have a church home again in which newly united churches felt a common interest. As the months rolled by, the hallowed places became endeared with new and sweet associations; the strangeness of the new locality, too, gradually wore off and the up-town church began to get a foothold. Several whole families in the vicinity, who had been trained in devoted service to the Church of Christ, transferred to us their membership. Among other families who united during the first years of our new location, were those of Rev. C. H. Prescott and his family; some years later, that of Mr. H. G. Baldwin.

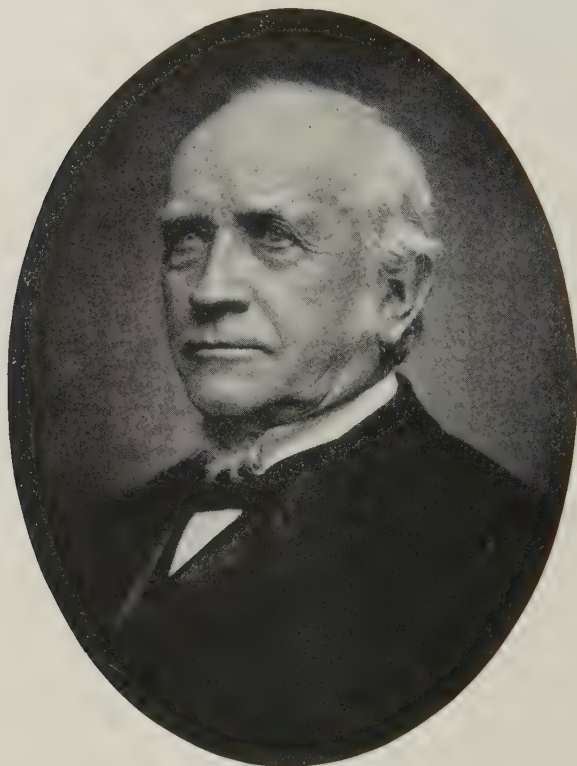




HENRY A. SHERWIN  
Deacon, 1889-1916  
Died, 1916



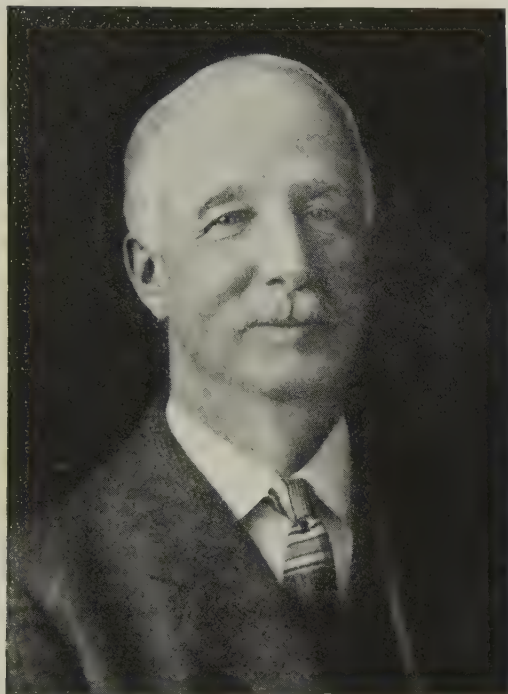
MRS. HENRY A. SHERWIN  
Died, 1920



REV. CHAS. H. PRESCOTT

The Sunday School of the up-town church was most flourishing, owing to the efficient superintendents and teachers who served at Idaka and the old church. For fifteen years Charles A. Smith had been the magnetic force that had made the school at 9th and Euclid a constantly attractive center. When the two churches united, he continued to be active as teacher till the time of his death in 1915. Another period of fifteen years he gave to Sunday School work as leader of the largest class in the school. It still continues as the C. A. Smith Memorial class. It is interesting to note that during the existence of the Idaka School with Mr. H. A. Sherwin as superintendent, it was stated on the records of the Association, that this school had the largest percentage of the church in the Sunday School of any church in the United States. With such a past, no wonder the up-town church had fine prospects for a successful school.

The Beginners' department and Cradle Roll were organized by Mrs. C. A. Brooks in 1910 and came under the charge of Miss Jessie

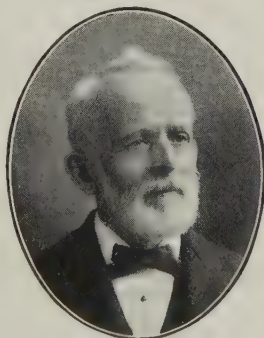


CHARLES A. SMITH  
 (Son of William T. Smith)  
 (Father of Sherwin Smith)  
 Deacon for 33 years, 1882-1915

Following Mr. H. G. Baldwin, Mr. David E. Green for one year, and Mr. Sherwin H. Smith for eight years, most efficiently served as superintendents.

The up-town church was a church of families. One old lady went so far as to believe that marriage of a member contracted with an outsider was a most hazardous venture; to her this church was the one and only safety zone—better remain here and take no risks! However, she was the first to welcome the several splendid whole families, the Hughes, the De Klyns, the Prescotts, the Stevensons and the Baldwins, who were knocking at our doors for admission—all, families who had been accustomed to considering the church of first importance.

McIntosh who still directs the Beginners. The Primary Department has always been part of the school. Other leaders to follow Mr. Smith and Mr. Sherwin carried on the work of the up-town school, such as Mr. Louis A. Osborn, who devoted seven years of tireless and earnest effort to its interests; Mr. Charles H. Prescott, superintendent for nine years, was exceedingly thorough in his oversight, greatly loved and appreciated by all who came in contact with the school, now teacher of the C. A. Smith Memorial Class. Following him came Mr. H. G. Baldwin, for five years efficient leader during the World War when three of our boys gave their lives in the service,—George W. Capron, Clarence B. Sager, and Charles S. Brokaw.



Deacon  
 GUSTAVE A. HYDE  
 For thirty-three years  
 Treasurer of  
 The First Baptist Church

Thus the regular church services Sundays and Wednesday evenings became flavored with intimate sociability, because they were attended by friendly groups, intensely interested in a common cause. Marked personalities were sure to be always on hand; as for instance, Deacon Gustav A. Hyde, with a radiant smile, for thirty-three years Treasurer; and Mr. Herman Schulte, active in the Men's League and among the young people, a faithful worker, was invariably present.

Mr. Henry A. Sherwin was known to all by the service he had rendered the church in almost every official capacity, a man of imagination and vision whose sense of beauty had been of invaluable service to the Building Committee in the erection of the beautiful house of worship. He and Mrs. Sherwin, in the missionary interest of the church, also were generous helpers to our missionary, Mrs. Anna K. Scott, at Swatow. They constructed the Sherwin Bungalow and with Dr. Swasey helped in the erection of the hospital there. They supported two Chinese medical helpers. The Ashmore Arch to the mission compound together with the concrete road leading up to it, guarded by concrete walls, was the gift of Dr. Ambrose Swasey. About the same time that Dr. Scott was representing the church in China, Mr. and Mrs. John A. Cherney were working in China also, and Miss Grace L. Pennington was beginning her eight years of service in Burma.

The name, Mrs. Henry A. Sherwin, has left in this church rare associations never to be effaced. She was the daughter of Wm. T. Smith, sister of Charles who was teacher of the class named in his honor, "The Smith Memorial", and she was the mother of Belle, Prudence and Eda Sherwin. To Mrs. Sherwin, as we think of her in the up-town church, we may aptly apply the words: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

With Dr. Upham as pastor for nearly five years, the church had an able preacher. He never gave out a poor sermon. His knowledge of music, too, established for us a high standard of church worship and the members of the choir were in close sympathy with him. He loved to open his refined home of books for the entertainment of the "Read-a-bit Club" founded by Mrs. Upham. How often he would illuminate the conversation by relating incidents from his own experience in the London of his intimate knowledge! During his ministry, the church was incorporated.

In 1887, Mr. Ellinwood became choirmaster and organized a new quartet and a chorus that on occasions sang with them. In 1895, he was called to the Euclid Avenue Congregational Church where he organized and conducted chorus and quartet until 1901.

Several new institutions developed during the first decade of the up-town church. The Russell Avenue (East 70th Street) Mission Sunday School, whose building had been erected by the liberality of Mr. H. A. Sherwin, was for some time so prosperous that within five years, two missionary pastors were installed there. Later they assisted Dr.





DR. ANNA K. SCOTT  
Missionary at Swatow



Hospital at Swatow



JOHN A. CHERNEY

Rev. John A. Cherney, our foreign missionary to China, died at Kuling, China, May 11, 1912. As a boy he was a member of our Sunday School, where he became interested in preparing for the ministry. He graduated from Denison University in 1905, and from Rochester Theological Seminary in 1908. In the Spring of 1909, he and his bride were given a farewell reception by this church. His death came suddenly as the result of a disease contracted while administering relief in Central China. His son, Paul, and his widow, now Mrs. Julia C. Bateman, are members of this church. (1935)



DAVID E. GREEN

Able Trustee and  
Civic Leader  
Honored in Church  
and Community

Servant of the Church  
Sincerely Loved  
By Both Young and Old



CHARLES H. PRESCOTT



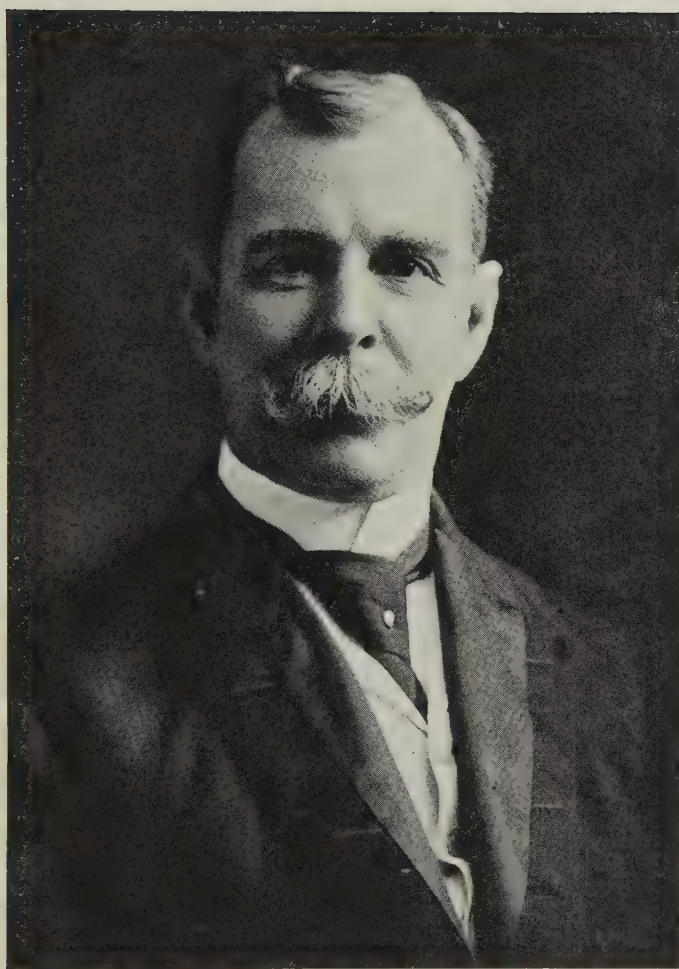
Upham and Dr. Pickard in the home church. In February, 1892, the East End, now the Church of the Master, was organized. It drew largely to its service some of our most valued members. In November, 1900, seventeen of our church took letters to help start the East Cleveland Baptist Church.

During Dr. Pickard's pastorate, the Home Bible School was particularly flourishing. For a number of years previous to his coming, the church had suffered from the loss of many of its old members by death, but by the addition of many young people who were converted through his evangelistic meetings, the church seemed to be rejuvenated to carry on the work that had been going on for so long.

A carefully prepared account of the women's work in the up-town church may be found in the history of the church published in 1922. It was written by Mrs. C. B. Ellinwood. It furnishes a detailed record of the new activities developed: the Mothers' Club, the Women's League, the Order of Willing Service, the Farther Lights, the Girls' Club, the Forum conducted by Mrs. T. E. Adams. Among the beneficiaries of the Sewing Department may be mentioned: The Granville Home, the Chicago Training School, the Baptist Home, the Associated Charities, the Children's Fresh Air Camp, Rainbow Cottage, Jones Home, Hospitals. Recognition for the services of our women was made by the Red Cross Society at the close of the war by an official certificate.

March 1, 1903, Dr. Herbert F. Stilwell came to us from St. Paul, Minnesota. The first practical evidence that things were doing was the fact that more money came in and soon at an expense of \$5,000 the basement of the church was finished off, thus enlarging the social and spiritual activities of the church.

One of the first moves of the new pastor was to rouse the church to an appreciation of denominational life. For a good many years the church had been somewhat isolated from concerns that were especially Baptist; it had not tied up to anything outside of its own city and community. Dr. Stilwell's idea was that the church should be one division of a great army, a regiment of the Baptist denomination. As chairman of the National Baptist Anniversaries for the year 1904, he thereby drew many Cleveland Baptist forces into line. Among our own membership he perceived that we had a veritable gold mine of fine material, men and women of fine parts who had never been brought to light before the denomination as a whole. As chairman of the nominating committee of the Northern Convention later, he brought our church into the foreground by calling attention to some of our gifted members who soon became shining factors in the denomination. In the course of time, as the May Anniversaries came around, representatives from several families were sure to be on hand—always Mr. and Mrs. H. A. Sherwin, Mr. and Mrs. Ambrose Swasey, often Mr. and Mrs. H. G. Baldwin, Mr. and Mrs. C. H. Prescott, and Mr. and Mrs. T. E. Adams.



REVEREND HERBERT F. STILWELL, D.D.  
March, 1903—May, 1916



MRS. AMBROSE SWASEY

Died, 1913

Mrs. Ambrose Swasey was one of the conservative members of the up-town church. Her religion was of the sturdy New England type and her life was a beautiful illustration of her loyalty and devotion. She was intimately associated with her husband in numerous missionary enterprises. Her interest in the welfare of the ministry was the inspiration which after her death in 1913, led her husband to establish the Swasey Memorial Fund under the care of the "Ministers' and Missionaries' Benefit Board".

Still dearer to Dr. Stilwell's heart than all else was the spiritual power of the church as manifested in the winning of souls. The type of evangelism for which he stood was no sporadic sort of sensationalism. It was rather an evangelism actuated by a sincere and constant desire to turn men and women to Christ.

Mrs. Stilwell was a beautiful demonstration of what is meant by a pastor's helpmeet. She was eminent for her old-fashioned faith and abounding sympathies. Perhaps her most conspicuous effort was in the Bible School where she had inherited a most interesting class of young ladies of High School and early College age. They were a very loyal class who still meet once in three months under the name of the "Sequel Club", renewing happy memories. Among the members of this class

now active in the church are Agnes Stevenson Cumming, Helen Prescott Smith, Elizabeth Christian, Mary K. Baldwin, Sadie Jenkins, Lucretia Osborn Climo, Anita Wesco Krey, Winifred Talcott Hayes, Genevieve Bowne Budde; and in other localities, Anna Marie Young, Okla Sanderson Knaus, Helene Bauder Copeland, Helen Hendershot and Elizabeth Hyde Stevens.

What Mrs. Stilwell was as a mother was reflected in the life and character of her two boys as recognized by their teachers at Central High School, dependable and very much alive; one was the Captain of the football team, the other a quiet member of an English class who carried in his pocket a pen with a nib on the end of it. Mrs. Stilwell was enthusiastic in the conviction that the progress of Christ's kingdom demanded the organization of a Baptist church on the Heights.

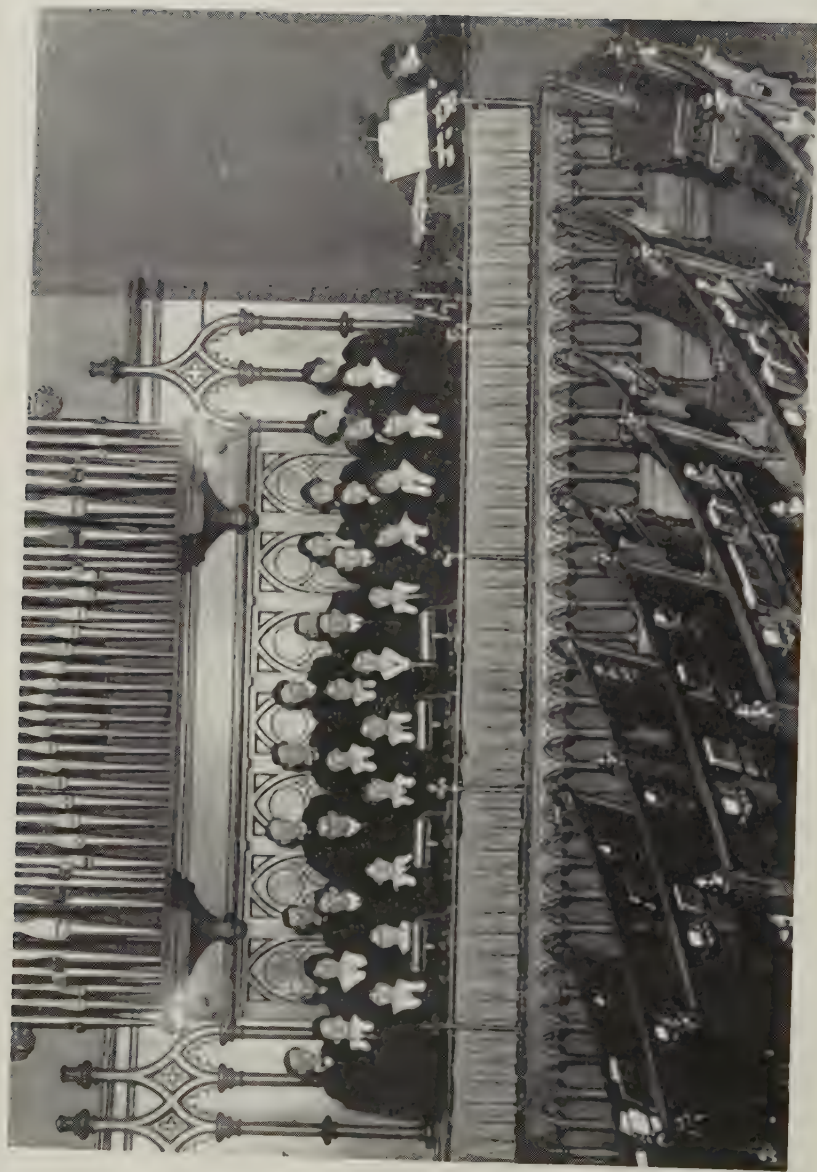
In 1910, during Dr. Stilwell's pastorate a new chorus choir was developed. The original purpose in starting it came from Mr. Wm. H. Prescott and some of the leading members of the church whose stimulating enthusiasm led them to do something to rouse a greater interest in attending Sunday evening service. At this time, Dr. Campbell was chairman of the music committee; he asked Mr. T. G. Protheroe, who was then directing the choir at the Wade Park Methodist Church, to come to us and organize a volunteer chorus, which with the quartet, should sing at both morning and evening service. A song service was planned for once a month. Gradually the group increased in numbers, and as they grew in ability to sing good choral music, Sunday evenings found the church congregation including many music lovers.

In 1913, largely as the result of the increased interest aroused by the chorus choir, the beautiful new Austin pipe organ was installed, presented by leading members. At this time vestments for the choir of forty voices were purchased. Christmas mornings twenty-five or thirty of them sang chorals for shut-ins at the Baptist Home and other homes.

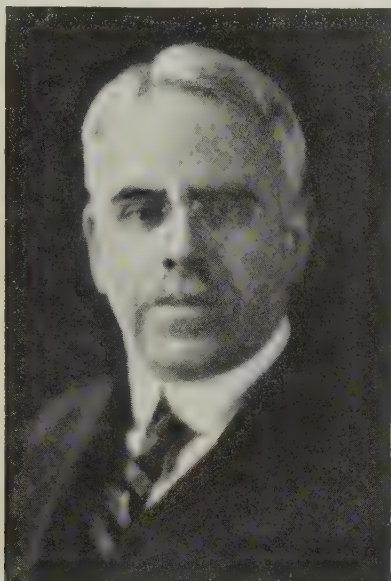
Mr. Protheroe was director for eight years. The accompanying picture includes some of those now active in our church: Charles Schwartz, Helen Prescott Smith, Edith and Lillian Schaub, Winifred Talcott Hayes, Jessie McIntosh, Lucretia Osborn Climo. Clifford Stilwell was president one year. At the organ may be seen Roy Crocker, remembered affectionately in this church.

The earnestness and devotion with which Dr. Stilwell fulfilled his calling furnished abundant proof of his successful ministry to the First Baptist Church. When he decided to resign his pastorate to become General Superintendent of Evangelism for the American Baptist Home Mission Society, he only extended his influence to a broader field. Because of his spirituality and administrative ability, he was eminently fitted to fill the position.





Chorus Choir, 1910-1918



REV. DAVID BOVINGTON, D.D.

In January, 1917, Rev. David Bovington, D.D., began his pastorate in this church. In the vigor of his manhood, this thoughtful scholar and devout Christian came to us at a time when he proved to be needed America was distracted and he was well fitted by training and education to bring to us during the last year of the World War, and the years immediately following, an international outlook. All Europe was distracted, and many of our boys had gone to France. We shall never forget those years when he cheered and comforted many a sad heart too brave to complain. The keynote of all Dr. Bovington's preaching was the upbuilding of character. It was distinctly his policy that emphasis should be laid on the quality of church membership, and not on the size of the enrollment.

Throughout all its successive periods, this church has had groups of music lovers who have freely devoted their services at the Sunday morning and evening worship of the church. From 1917 to 1928, Mr. C. B. Ellinwood freely gave many hours a week to training the voices of members of the re-organized choir, quartet and chorus for both morning and evening services. The picture of that choir shows many faces which will be recognized as belonging to members of the Chancel Choir, which came into existence in 1928, preparatory for the dedication of the new church.

It was during the pastorate of Dr. Bovington that Wednesday began to take on a character of its own, in that an effort was made to arrange all church activities of the church falling on a weekday, so that they came in the middle of the week. Previously Thursday had sometimes been a missionary day and often a sewing day. Wednesday gradually became known as "Church Day". Many friendly contacts were developed into Christian fellowships. The sewing group very much enlarged their outreach in charity for Foreign and Home Missions as well as for city philanthropies.

In 1921, came the wonderful days of the New World Movement. The program called for \$100,000,000, which meant new mission fields, churches for mission congregations, buildings for Christian schools and enlargement of the work for the new Americans who came to us from across the seas. To raise our share called for splendid courage and faith. Our contributions totaled the sum of \$56,862.07. In 1922, with a membership of 801, the church gave to missions \$42,168.83. The "Lone Star Fund", for the Telegu Mission in South India, gave our church another opportunity to express interest in Foreign Missions during the year 1925.

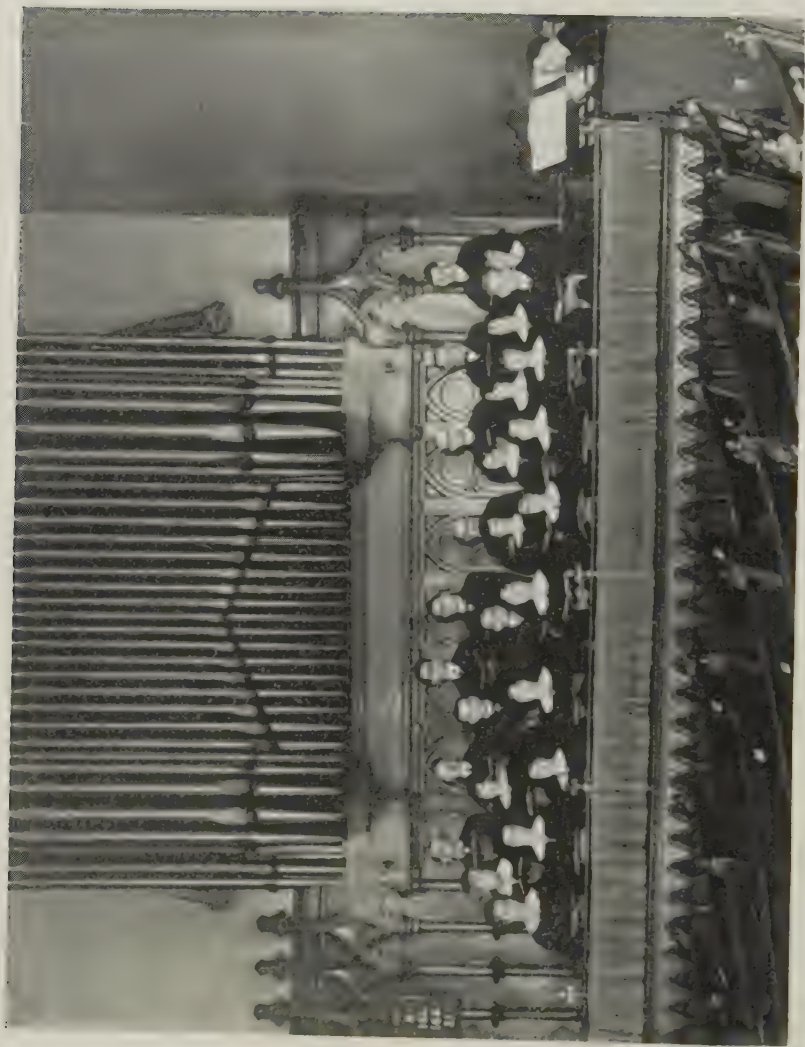
In July, 1925, Dr. Bovington resigned. For almost two years, while the up-town church was considering the grave question of changing their location to the suburbs we were without a pastor. But church activities went on, because strong church fellowship, in many cases cemented by family devotion for many years, held the church membership together. They were very much in earnest to promote into still wider fields the work already established. The building was getting old, in constant need of repair; the neighborhood once so congenial to the Idaka Church who in 1887 had joined forces with the old church on that corner, was now in a congested district, no longer residential, largely given over to small shops. The location was suited neither to a mission church nor to a membership who were gradually moving eastward to Cleveland Heights.

During three of the critical years when plans for the proposed change in location were pressing, although the First Church was without a pastor, activities went on as usual. Had it not been for a most discerning Pulpit Committee, the church might have become disheartened. It was their policy to secure the best supplies possible. They avoided the unhappy results of selecting a new and strange minister every Sunday, by frequently inviting to the pulpit, Dr. William Gear Spencer, at that time President of Hillsdale College, Michigan, and Dr. Orlo J. Price of Rochester, New York. Both these ministers soon had many friends in the church who cannot forget the uplifting and splendid service rendered at that time. Occasionally, also, Dr. A. A. Shaw of Denison University and Dr. Meldrum, then Pastor Emeritus of the Old Stone Church, Cleveland, supplied the pulpit. The work





IN MEMORY OF OUR BOYS  
For Service in the World War 1917-1918



Chorus Choir, 1918-1928

of the church office was provided for by employing an assistant pastor. This position was filled successively by Rev. H. Schuyler Foster and Dr. Joseph H. Beaven.

The first campaign for raising funds for the new edifice was scheduled from May 30 to June 6, 1926. At the annual meeting, December 9, 1926, marked enthusiasm for the new church project was expressed. Dr. W. S. Abernathy at that time pastor of the Calvary Baptist Church of Washington, was present and gave an inspiring address.

The consolidation of the Old Church with the Heights Baptist Church was consummated December 14, 1927.

During the months that followed the merging of the two churches in 1927, plans developed rapidly. As it had been decided in January, 1928, that in May, the auditory of the building on Prospect and East 46th Street would be abandoned for Sunday services, and only week day meetings be held in the old building, the winter months were spent in preparing for this move. Careful attention was paid to the distribution of the considerable number of children in the Sunday School who were living outside of the Heights district; they were placed in neighboring Sunday Schools, with the hope that connections there would become permanent.

When the two churches decided to join hands and build a new church edifice, Mr. William Howard Prescott was chosen not only as Chairman of the Joint Committee but also Chairman of the Finance Committee.

Throughout the entire period from the beginning of the Building Fund Campaign on May 30, 1926, up to the day of his illness, June 6, 1928, Mr. Prescott's unwavering optimism, tireless efforts and enthusiasm were an inspiration to all who were privileged to work with him. Not only did the church membership as a whole enter into the spirit of giving, but substantial amounts according to the records of our faithful and unerring Chester L. Dows, financial secretary, were received from friends outside the church whom Mr. Prescott had interested.



WILLIAM HOWARD PRESCOTT

At the time the new church was dedicated in June, 1929, almost \$500,000 had been received out of \$643,000 pledged.



# The Heights Church

1919 - 1927

“**A**ND the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.”—  
*Luke 14:23.*



# The Heights Church



Coventry Schoolhouse

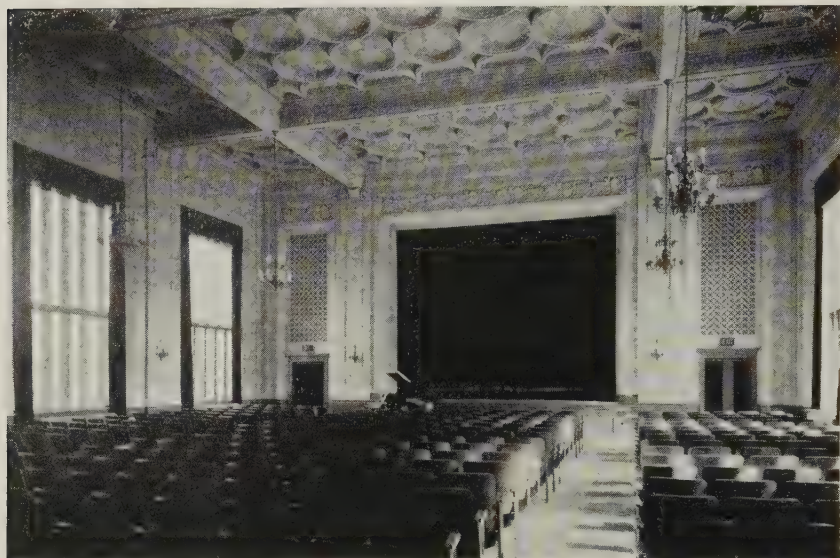
"They helped everyone his neighbor; and everyone said to his brother, Be of good courage." This seemed to be the slogan of the energetic group who on their own initiative formulated plans to start a Baptist Church in Cleveland Heights. They had no building, no history, no pastor, but their faith and enthusiasm led them to organize formally in 1919. For eight years they worshipped in a schoolhouse, a devoted, self-sacrificing group, at first only twenty-five in number. In that short space of time, they increased their membership to 343.

They represented the only Baptist Church on the Heights, and as such had surveyed in advance the settlement regarding the establishment of a new congregation. Within two years, they founded a church; established a flourishing Sunday School; organized the Heights Brotherhood, a Philathea Class, a Fellowship Circle, a Woman's Society; supported a ministry, and while searching for a suitable location, had established a Building Fund. It was no small credit to the young church that the first contribution to the fund was the seven dollars volunteered by the janitor of Coventry Schoolhouse.

In reading the detailed records of this pioneer church on the Heights, one cannot but be impressed with the measure of enthusiasm that from the outset characterized their difficult undertaking, "urgent in season, out of season" in lengthening their cords and strengthening their stakes. This fact is especially illustrated by the earnest devotion with which they increased their membership by acquainting themselves at once with the community surrounding them, and inviting their neighbors to join them in their new adventure.

Devotion was not limited to one phase of work here and there only, but we find the names of the same earnest workers in Sunday School,





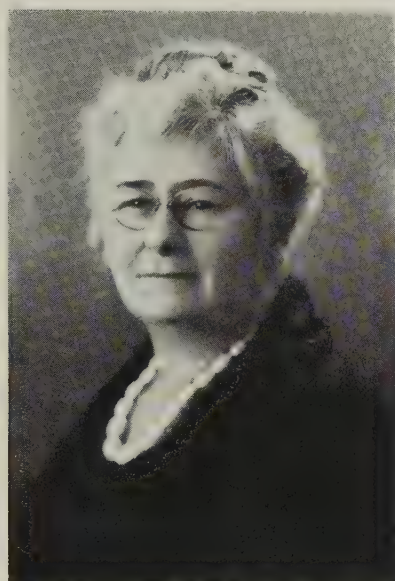
Coventry Schoolhouse

Board of Deacons, and later, after the merging of the two churches, on Pulpit Committee and Building Committee of the new united church. One cannot fail to pay tribute, too, to the patient and quiet devotion of the many whose names do not appear in formal report.

Acknowledgment is due the Cleveland Heights Board of Education for foreseeing the value of this Heights Church enterprise: for eight years at only a nominal cost, they allowed the church to use Coventry Schoolhouse. Though lacking equipment for services of church worship, it afforded ample opportunity for developing a splendid Sunday School, a fact which was fully utilized by efficient leaders who directed the various classrooms of the Heights organization.

These years of its independent existence, 1919-1927, seem "Only Yesterday". Yet during this short period of time, came significant changes in American life and thought. Prohibition, the new status of women, post-war disillusion, radio broadcasting, motion pictures, automobiles and aviation,—all of these forces were acting on the spirit of the times. Alert in meeting such issues, the young Heights Church showed a readiness to face new situations with courage. They constituted a group of energetic and wide-awake youth and middle-aged people who delighted in working hard and sacrificing for the church they so longed to establish.

While it is impossible to determine who should be credited with having actually started the enterprise, it is certain that from the first

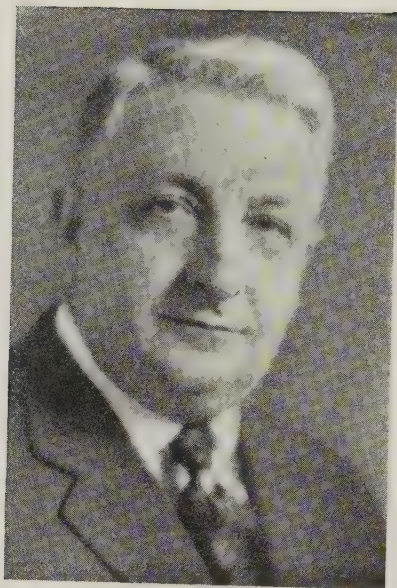


MRS. H. F. STILWELL

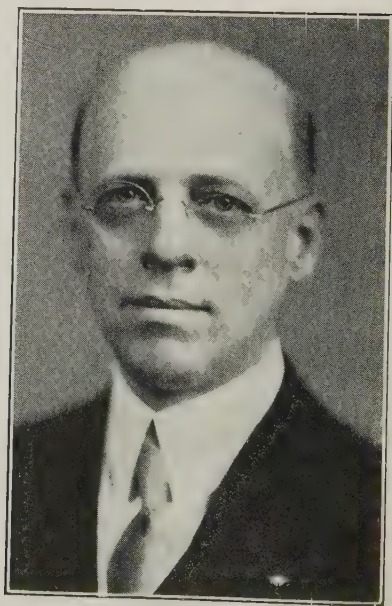
no one took more interest in the undertaking than Dr. and Mrs. H. F. Stilwell. Until her death, January 1, 1926, Mrs. Stilwell with her rich experience was constantly trying to foster the growth of the church, and one of her last wishes expressed, was the hope of seeing the two churches united. Among the most active and purposeful leaders were Mr. and Mrs. F. W. Ream, and Mrs. Ream's parents, Mr. and Mrs. C. A. Akers.

Those who served as trustees were most faithful. Special mention should be made of those who acted as presidents, C. H. Clark, A. F. Williams and E. C. Bohanon; of F. J. Spear and L. W. Laferty who each served in the exacting position of financial secretary for three years; of F. W. Torrey, Ben Davies, R. T. Smith, and A. F. Williams who served as treasurer; and of C. M. Allen and L. B. Brink who served as church clerk.

During the short period of its independent existence, the Heights Church owned in succession two lots. In the course of eight years, it collected and expended approximately \$45,000 for current expenses and \$26,000 for missions; later it turned over to the Building Fund of the First Baptist Church of Greater Cleveland, \$6,000 and an equity of \$10,000 from the sale of the second lot.



C. H. CLARK



A. F. WILLIAMS

The Board of Deacons, a constant source of helpful guidance, led from time to time in every advance movement of the church under the leadership of its successive chairmen, F. W. Ream, C. A. Akers, C. H. Clark and Sidney Watkins. Many of them have since been elected on the Board of Deacons in the new church.



Sidney Watkins

After a thorough study by Mr. Adams of the plan of associate membership, the Board of Deacons recommended to the church that this form be adopted. On February 3, 1926, the church approved the necessary amendment to the Regulations, an action which brought into their fellowship a number of Christians, and united several families which would otherwise have been divided in church allegiance.

The interests of the children were of first importance to the church founders, and the Sunday School, under the leadership of the superintendents, F. W. Ream, A. F. Williams, John A. Haines and Dr. C. T. Story, was the center of church life. The Sunday School workers were workers indeed, literally going out into the highways and byways. It was the very high quality of the leaders in the various departments that compelled the children to come in. Ninety-eight per cent of the baptisms were from the Sunday School.

One of the most enduring organizations of the Heights Church has been the Vesper Club, directed today by Dr. Phillips. At its origin it represented a wideawake group of young people of college age. In the Heights Church under the leadership of Mr. Theodore Adams, at the time president of the State Union of B. Y. P. U., the club adopted the motto, "No Impression Without Expression". This was the beginning of a wider interest in contemporary religions and a more scientific study of the Bible.

We must not omit the work of the Women's Society under the leadership of its four presidents, Mrs. T. B. Husband, Mrs. L. L. Myers, Mrs. L. W. Laferty, and Mrs. E. C. Rothermel. Mrs. H. F. Stilwell with a small committee had the responsibility of drawing up its con-



JOHN A. HAINES



stitution. The idea back of the society was strongly missionary; the women also followed up their keen interest in relief and welfare work with sewing, the White Cross work beginning so early as 1920. Throughout its history, the ministers' wives gave valuable help.

Nor can we omit a word of appreciation for the very high order in the service of music in the Heights Church, largely due to the exceptional ability and unselfish devotion of Mr. and Mrs. John A. Haines, Mrs. F. E. Hainen, Mr. Ernest Bodenweber and those who assisted them. Mrs. John A. Haines was in charge.



REV. HOWARD A. VERNON

year to year to new achievements; and from 1924-1927, the pastor was the Reverend Theodore F. Adams.

During the period between the pastorates, the burden of the enterprise was carried by the Sunday School, with Mr. A. F. Williams as superintendent. This period of eight months was further complicated by

negotiations pending a decision to unite with the First Baptist Church when a new edifice should be erected for the combined interest of both churches.

The history of the seven years from 1920-1927 comprised two distinct periods of growth, each presided over by a pastor who gave all his strength to the work in hand: from 1920-1923, the pastor was the Reverend Howard A. Vernon who bound the church into a closer knit fellowship that carried them from



REV. THEODORE F. ADAMS

While the young church was busy reaching out in many new activities, extending its influence in the new community, the old church was thinking. Moving eastward meant decidedly more than a change of location. It meant a complete change of policy in an old established church. Leaving behind a conservative past, it must again start out in a new field with the same love of adventure that had characterized pioneer days. For such an enterprise, it needed youth, courage and enthusiasm. These the Heights Church had in abundance.

The drift of circumstance gradually opened the way for the consolidation of the two churches. Many months of careful thinking were devoted to studying the situation.

With the coming of Mr. Adams, the work went forward by leaps and bounds. His connection with the young people was uncommonly close and the families of the church regarded him with sincere affection. He seemed peculiarly fitted to prepare the way for strengthening the bonds between his church and the old First Church.

In view of the proposed possible amalgamation, the two churches during the next three years held frequent social meetings for becoming better acquainted with each other. On January 19, 1925, at the invitation of the Heights Church, the women held a joint missionary meeting. On Sunday, May 24, the Heights united with the old church in a special Choral Music service.

On October 20, 1925, a social gathering was held in Idaka when the architect's first tentative drawings of the new church were thrown on the screen. December 6, 1925, at the annual church dinner the officers of the Heights Church with their wives were present, when further plans for the new church were discussed. Rev. T. F. Adams, their pastor, informally stated what kind of spiritual platform the new church should adopt. As the First Church now had no pastor, Mr. Adams frequently had the opportunity to fill in the breach, and his words never failed to suggest the inspiring note.

The year 1927 showed decided advance in plans for uniting the two churches. On March 11, 1927, the Heights Church entertained the First Church in Coventry School with a very interesting musical and literary program. October 16, 1927, was a Red Letter day, when the model of the new church was exhibited at a church social in Idaka Chapel. On this occasion a committee was appointed for drafting Rules and Regulations for the joint church, together with re-stating the Articles of Faith. The resignation of Mr. Adams as pastor of the Heights Church left them also pastorless. November 9, 1927, he conducted the prayer-meeting in the old church, just before leaving for his new church in Toledo. All events were tending to draw the two churches closer together. December 7, 1927, Dean Henry Turner Bailey gave an illustrated lecture in the auditory, showing pictures of beautiful church buildings, and explaining church architecture.

The annual meeting on December 14, 1927, marked the historic epoch for the formal union, thus forming the First Baptist Church of Greater Cleveland with a membership of over a thousand. Sixteen of these were associate members who had joined the church under the plan adopted during Mr. Adams' pastorate, later incorporated in the regulations of the new church.

In the meantime, frequent contacts between the two church groups began to develop mere acquaintances into warm friends. They had a common interest, the building of the new church. However difficult it was for each group to leave behind, localities endeared by memories of sweet associations, the thought of a new home of greater usefulness lured them on. In the old church, three former generations had bravely met the test of leaving the past behind in pioneering the way. And the new and enthusiastic friends on the Heights well knew that it was no easy task to establish a new church in a new community.







# The Church on Shaker Heights

1928 ~ 1933

“**V**ERILY, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.”—*John 14: 12.*



# The Church on Shaker Heights



Mr. C. H. Clark    Marian Bowman    Prudence Sherwin  
Mr. J. A. Haines    Dr. Ambrose Swasey

As soon as contracts were out for the new building, a formal out-of-door service was held on the site selected at the corner of Eaton Road and Fairmount, for receiving the property from the Van Sweringens and for breaking ground. In accordance with an old English custom, known in law by the phrase, *livery of seizin*, Dr. Ambrose Swasey, Honorary Chairman of the Board of Trustees, received the twig in token of possession. Later he dug up the first spadeful of soil. Dr. Stilwell made a short talk congratulating the church upon its progress in the new enterprise. Those who each took a turn in digging a spadeful of soil were: Mr. Colin H. Clark, chairman of the Board of Deacons; Mr. John A. Haines, superintendent of the Sunday School; Miss Prudence Sherwin, chairman of the women's activities, and Miss Marian Bowman, representing the young people's organizations. The date of this out-door service was April 15, 1928.

The first union Sunday morning service at Coventry School took place May 6, 1928. Dr. Avery A. Shaw of Denison University preached the sermon. The auditorium was packed to its utmost, and the joyous welcome given by the Heights members to the new members who the week before had had their Farewell Service in the Old Church, will long be remembered. It cemented the fellowship which had steadily been increasing for four years. On May 9, 1928, just three days later, Mr. W. H. Prescott, chairman of the Finance Committee, entertained all members of the Church of Greater Cleveland as his guests at the Chamber of Commerce. The occasion was the beginning of the new fiscal year for the new united church. June 12, 1928, the day selected for the laying of the cornerstone, sealed the union, marking not only the historic beginning, but also the spiritual significance of the new undertaking.

## LAYING THE CORNERSTONE

On a sweet summer evening, June 12, 1928, the laying of the corner stone for the new church took place. The copper box containing the records of the united churches was lowered into its niche and mortared in securely by Dr. Swasey's steady hand.



HAROLD COOKE PHILLIPS

Those who were present will not soon forget the scene: the open pavilion above the joyful assembly; the air vibrant with the song of twilight birds and fragrant with the breath of summer.

Looking down on the expectant group was our future minister, with us then only as guest. Many of us had our first glimpse of him at that time. The closing prayer as it fell from his lips seems to us as we recall its spirit today, not only as a fervent and gracious benediction, but as a harbinger of happy years to come.

After the Trumpet Call to Worship, all joined in singing the hymn, "Glorious Things of Thee Are Spoken." Mr. David E. Green, Chairman of the Board of Trustees, was the presiding officer. After his introductory remarks, the program proceeded as follows:

Anthem by the Choir - - - - - *Philip James*  
"We Pray Thee, Gracious Lord"

Scripture Reading

Chorale - - - - - *Bach*  
"Jesu, Priceless Treasure"

Address—Rev. Clarence A. Barbour, D.D., President of Rochester Theological Seminary, Rochester, N. Y.

Remarks—Mr. Harold Cooke Phillips

Ceremony of Laying the Cornerstone, in charge of Mr. F. W. Lovell,  
Chairman of Building Committee

Laying of Stone—Dr. Ambrose Swasey

Prayer—Mr. Harold Cooke Phillips

Hymn—"The Church's One Foundation"





Dr. Ambrose Swasey   Mr. David E. Green   Mr. H. C. Schofield  
Mr. F. W. Lovell

### THE NEW MINISTER

It was during the summer which followed the laying of the cornerstone, in June 1928, that Dr. Phillips accepted the call to become our minister. In September, he left his church in Mount Vernon, New York, to begin his ministry in Cleveland. It was a wise Pulpit Committee that selected him to be the first preacher for the beautiful new church to be located on Fairmount at Eaton Road. The chairman was Charles H. Prescott; the other members were Colin H. Clark, Harold C. Schofield, H. G. Baldwin, E. C. Bohanon, D. E. Green, Sidney Watkins, and A. F. Williams.

During the significant years that have followed that selection, Dr. Phillips has endeared himself to a constantly widening circle. His sincere friendliness coupled with his unusual gifts of leadership has won for him the esteem and love of a multitude of friends, and in the life of the city, his intellectual ability has become a potent factor.

The church itself has taken on new life. New activities have multiplied, while the total membership including non-residents increased to 1078. During the first year of his pastorate in Cleveland, Dr. Phillips had three church buildings on his program. He conducted weekday meetings at the old church on Prospect Avenue and East 46th Street where his church office was located; he conducted Sunday services in the Coventry schoolhouse, and he spent the rest of his time on the ramparts of the new rising church on Fairmount at Eaton Road. At the same time he was uniting into one fellowship the Heights and the Old Church. He recognized but one church, the church that was soon to make their home in the new edifice.

## CONSTRUCTING THE NEW EDIFICE

One year from the time of the laying of the cornerstone, the building was completed. The chairman of this busy committee was Mr. Frederick W. Lovell who for months might be seen spending whole days walking from one section to another of the rising building, as he followed each detail of the work. On the same committee was Miss Prudence Sherwin equally interested in the decorating and furnishings of the interior as well as the artistic finish of the building and surrounding grounds. Other members of this active committee were C. L. Dows, T. B. Husband, L. L. Myers, A. G. Simon, and J. A. Haines. The architects were Walker and Weeks. The original committee to consider the general architecture and design of the new church were Dr. Ambrose Swasey, Dr. Herbert F. Stilwell, Miss Prudence Sherwin, Sherwin H. Smith and J. A. Haines.



F. W. LOVELL

The name of Frederick W. Lovell will ever be intimately associated with the erection of this church edifice. Eminently fitted by experience and natural insight, he served as chairman of the Building Committee, a trust which he faithfully executed. As active chairman, he was daily on the ground to see that the construction was speedily and carefully carried on. His love for the church was evidenced by his constant attention to the smallest detail.

At the end of the year required for building this house of worship, this man of few words concluded his brief report at the annual meeting, with this modest and simple statement: "The church was completed at somewhat less than the original estimate."

Only those who are acquainted with the way in which the cost of public buildings almost invariably exceeds all original expectations, and the delays that mark their construction, can fully appreciate the magnitude of his unselfish devotion. For the man so largely responsible for the construction of this church, we shall ever cherish gratitude and love.

The able Finance Committee, who, backing the Building Committee, had been campaigning for the years preceding, had for its chairman a masterhand without whose enthusiasm and tireless effort the whole enter-

prise might have been a failure. Again and again, this indefatigable and inspiring chairman, W. H. Prescott, secured marvelous results. He was assisted by A. F. Williams, David E. Green, E. C. Bohanon, G. G. G. Peckham and Charles H. Prescott.

During the week of June 2nd to June 9th, 1929, the new building was dedicated. A month before that time, Reverend Raymond C. Burns came to the church as associate minister.



### THE DEDICATION

The dedication began on June 2nd with a morning service at 9:45 for the children in the Church School Assembly, and ended a week later with a Vesper Service in the church with the dedication of the organ. At the eleven o'clock service of dedication, Sunday, June 2nd, Dr. Phillips preached the sermon, from the text, Zechariah 2:4, "A City Without a Wall". At the evening service, the sacraments of baptism and communion were observed. Mr. Burns preached from the text, Mark 10:39, "The Promise of the Cup". At the young people's service Monday night, Dr. Charles Whitney Gilkey made the address.

Wednesday evening, an informal Fellowship Service was held when greetings were given by four former pastors, Dr. W. L. Pickard, Dr. Herbert F. Stilwell, Reverend Howard A. Vernon, and Reverend Theodore F. Adams; also by Dr. D. R. Sharpe from the wider fellowship in the city.

Thursday night, Community Night, Dr. Shailer Mathews made the address. Representatives of the community also spoke: for the city, Manager W. R. Hopkins; for the community, Mayor Frank C. Cain; for the Federated Churches, Dr. Charles F. Thwing; and for the neighboring churches, Dr. Joel B. Hayden. Sunday morning, June 9th, the closing dedicatory sermon was preached by Dr. Phillips' friend from

Mount Vernon, former minister of his church there, Dr. Charles Hastings Dodd. The subject,—“Conquest of the Benediction”.

### BEAUTY OF THE NEW BUILDING

The noble aspect of the new church is emphasized by the dominating quality of the Swasey Tower, increasing in delicacy as it rises to a height of 130 feet. In the construction of the building as a whole, spiritual appeal is accentuated by the purity of the light-colored Indiana limestone. Much of the delicate beauty of the exterior is due to the flowing tracery of its windows. Stability and strength are secured by the foursquare foundation built around the open court. The massing of tower and gables as seen from a distance gives an impression of magnitude. In a lofty gable above the southeast corner of the court is the Bishop Memorial Rose Window, brought from the Old Church.



THE CHURCH AUDITORIUM  
as seen from the chancel showing  
Sherwin Memorial window in rear.



The interior of the church is marked by simplicity and dignity; throughout the auditorium, the "beauty of holiness" prevails from the stone lace-work in the reredos of the chancel to the graceful outlines of the Sherwin Memorial Window above the balcony in the rear.

### UTILITY OF THE BUILDING

Six years of use have demonstrated the utility as well as the beauty of all sections of the building, from the minister's upper and lower study in the tower to the custodian's suite in the basement. Every room is in demand. For three summers, the Kindergarten Department of the Church School have extended their domain into a veritable flower garden with the consent of the House and Grounds Committee. It would be difficult to find within the same area a place where a greater variety of wholesome activities is pursued than the new church would reveal to a passing visitor on a Wednesday, Church Day, when the church program is at its height. This is a busy day for "Jerry", the faithful custodian.

### LEADERSHIP OF THE DEACONS



Board of Deacons, 1935 (See page 14).

The new problems facing the deacons can only be suggested. In the church roll they faced a list of names representing a membership so scattered that in the church at least they had lost their identity. To awaken the inactive, to persuade the distant to take their letters to churches more convenient; to look after those in sorrow, to care for the

sick and discouraged in the worst depression the country has ever seen; all this would seem to be a program sufficiently wide. In addition was a constant desire to stand by the ministers in promoting their plans for the spiritual growth of the church. Made up of business men, doctors by profession and women workers, the Board of Deacons has given to the new church a splendid ideal for the office of deacon.

### REPORT OF CHURCH CLERK

Year Ending April 30, 1933

Membership April 30, 1932.....		1201
Additions—		
By letter .....	53	
By baptism .....	35	
By experience .....	4	
Total .....		92
Losses—		
By letter .....	39	
By death .....	10	
By erasure .....	6	
By retirement .....	160	
Total .....		215
NET LOSS .....		123
Membership April 30, 1933—		
Resident membership .....	985	
Non-resident membership .....	93	
		1078

### LEADERSHIP OF TRUSTEES



Chester L. Dows, Treasurer and Mahlon R. Westover, Financial Secretary, a team for nineteen years.

The program of the trustees has been no less difficult. When banks were failing, they had to think out ways and means for running the financial end of the church. The current expenses and missionary quota for the newly united churches were so much larger than those under former conditions that the membership was not all at once prepared to meet necessary readjustments. Then there was the interest of \$18,000 on the mortgage, and all this in times of depression. Figuring during late evening hours was a small part of the task. To be patient with those who would leave all responsibility to the trustees and





In the picture from left to right, seated: Chester L. Dows, E. A. Bretschneider, Mrs. J. W. Kubek, David E. Green, Chairman, Mrs. W. H. Franklin, Mahlon R. Westover, Glenn R. Lawrence. Standing: Frank Birnbaum, George M. Roubush, A. N. Rodway and Albert W. Nau. Trustees who could not be present for the picture taking are: Dr. Ambrose Swasey, Honorary Chairman, Charles J. Stilwell, S. W. Rolph, W. H. LaMond, John J. Mayberry. (1935)

a few generous givers was the real problem. The very high quality of their work has won for the trustees not only the highest esteem but also the lasting gratitude of the church.

## CHURCH TREASURER'S REPORT

Condensed Statement—Year Ending April 30, 1933

### BUILDING FUND ACCOUNT TO DATE

Fairmount at Eaton Road

#### RECEIPTS

Total Collections—All Sources .....	\$ 607,935.19	
Original Mortgage—Cleveland Trust Co.	300,000.00	
Sale of Old Church Property.....	135,000.00	
		\$1,042,935.19

#### EXPENSES

Total Approved Expenses .....	\$ 960,291.51	
Applied on \$300,000 Mortgage.....	75,000.00	
		\$1,035,291.51
Balance in Bank .....		\$ 7,643.68
Mortgage on New Church April 30, 1933..		\$ 225,000.00

## CHURCH EXPENSE ACCOUNT

RECEIPTS		
Cash on Hand May 1, 1932.....	\$ 2,188.38	
Receipts—All Sources .....	43,328.27	
		\$ 45,516.65
EXPENSES		
Total Approved Expenses .....	\$ 44,545.07	
Less Bills Remaining Unpaid.....	2,471.87	
		\$ 42,073.20
Balance in Bank—		
Union Trust Co.—Impounded .....	\$ 3,381.05	
Cleveland Trust Co. ....	62.40	
		\$ 3,443.45

## MISSIONARY AND BENEVOLENCE ACCOUNT

RECEIPTS		
Receipts—All Sources .....	10,663.64	
Cash on Hand May 1, 1932.....	\$ 1.01	
		\$ 10,664.65
EXPENSES		
Total Approved Expenses .....	\$ 10,663.76	
		\$ 10,663.76
Balance in Bank .....		\$ .89

## FELLOWSHIP ACCOUNT

RECEIPTS		
Cash on Hand May 1, 1932.....	\$ 54.99	
Receipts—All Sources .....	499.20	
		\$ 554.19
EXPENSES		
Total Approved Expenses (Relief).....	\$ 476.34	
		\$ 476.34
Balance in Bank—		
Union Trust Co.—Impounded .....	\$ 75.97	
Cash .....	1.88	
		\$ 77.85

## HOUSEKEEPING ACCOUNT

RECEIPTS		
Cash on Hand May 1, 1932.....	\$ 390.38	
Receipts—5868 Meals Served .....	1,998.00	
		\$ 2,388.38
EXPENSES		
Total Approved Expenses .....	\$ 1,845.85	
		\$ 1,845.85
Balance on Hand .....		\$ 542.53

## TRUST FUNDS

Approximate Value of All Trust Funds...	\$ 21,259.68
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In the photograph reproduced above you will recognize the four men who have guided the church school since the two churches united to form the First Baptist Church of Greater Cleveland. Reading from left to right they are: Mr. S. W. Rolph, Mr. John Haines, Mr. Raymond P. Snow and Mr. Sherwin Smith, the present superintendent. (1934)

### THE CHURCH SCHOOL

When the two branches of the new church came together in 1928, it was no easy matter to plan the distribution of workers in the personnel of the new Church School. It meant complete re-organization. In one case, it meant combining three large adult classes. Many hours were spent with the Building Committee for adjusting arrangements of departments and class rooms for young and old. As a result, every available square foot of space in the west, north and south floor area of the church was utilized. After the first few months in the new building, the school overflowed into the pastor's lower study and the two dining rooms in the basement.

Since 1928, four superintendents have most efficiently worked out with Mr. Burns, director of Religious Education, the present school organization: Mr. John A. Haines, 1927-1930; Mr. Raymond P. Snow, 1930-1932; Mr. S. W. Rolph, 1932-1933, and Mr. Sherwin Smith (1933-).

A Church School cabinet, made up of officers, heads of departments and workers, meet at intervals to furnish new ideas. The success of the new school has attracted the children of many families in the community.

It is expected that the teachers increase their own knowledge and learn to use with skill the best methods of teaching. At the annual installation service of the Church School, they are given a Teachers' Commission, signed by both pastors and the superintendent in which they are enjoined to impart sound knowledge, to give training in Chris-



Beginners' Room (1929) Miss Jessie McIntosh, Teacher



tian social attitudes, to enter sympathetically into the lives of those who study under them, and to lead their pupils toward true experience of religion.

For the *Church Calendar* published September 24, 1933, our chairman of Religious Education, Reverend Raymond C. Burns, associate minister, summarized the service to the church of the Church School. As he is largely responsible for the present organization of its various departments, we gladly include his article in our general survey of this most flourishing activity in our church community.

### OUR CHURCH SCHOOL

Over 50% of those who joined the Church last year had their first contact with the Church through the Church School and most of them came directly from the Church School.

This service is obvious but the Church School does far more.

*It teaches* the greatest religious literature in the world—the Bible. Visit the Junior Department under Miss Radke to see the Book becoming the handbook of religion.

*It cooperates* with the Church in social service. Ask Mr. Frahm, Chairman of Social Service, or Mrs. Torrey, our representative to the Northern Ohio Home for the Aged, for a conception of the School's service program.

*It relates* the Church to the home through little children. The consecration service for children in the Church is only one aspect of the work of the Nursery School.

*It teaches* young people how to achieve the miracle of worship. Note the dignity and sound preparation in our Junior High Assembly.

*It builds* a world consciousness indispensable for good citizenship in our day, through missionary instruction and activity.

*It provides* an opportunity for growth in sound religious knowledge.

On a Sunday morning all over the School, teachers are assisting students to relate Christianity to this life, and throughout the week there are more intimate contacts that result in effective guidance.

The Church School is big business for Christian character. —R. C. B.

In addition to the Sunday morning sessions of the Church School, there have been weekday sessions of Religious Education apportioned to our church by the Public School system of the Cleveland Heights for the Canterbury district. The classes were made up of the fourth and fifth grades; they met on Tuesday mornings in the Intermediate Department; the teacher was Miss Martha E. Bennett.

In social activities of the Church School, the youth and adults are very busy. Occasional dinners and dramatic entertainments given by the Hy Shy Ny class bring them into a wide circle of friendly contacts outside. The Male Chorus recruited largely by Mr. John A. Haines and Mr. George Protheroe add jollity to many a social function and impressiveness to informal gatherings of the church. The class dinners, evening entertainments, and picnics of the Brotherhood, Fellowship and Smith Memorial, the Bell Class, have contributed immeasurably to the spread of friendly relations; the Etta Creech class, likewise, and the Character Builders. The Men's Council have become a prominent factor in the social and friendly outreach of the Church School as well as the Church.

## THE FIRST BAPTIST CHURCH SCHOOL

(October, 1934)

Sherwin H. Smith, Superintendent

H. L. Swingley, Secretary

George G. Gross, Treasurer

## NURSERY DEPARTMENT

Mrs. Hazel Birnbaum, Sup't  
 Miss Virginia Wheeler  
 Miss Ruth Myers  
 Miss Dorothy Farley  
 Miss Jane Birnbaum

## BEGINNERS DEPARTMENT

Miss Jessie McIntosh, Sup't  
 Mrs. H. C. Schofield  
 Mrs. Ruth Lindsey  
 Miss Margaret Hunter  
 Miss Dorothy Bell  
 Miss Mary Stilwell  
 Miss Jane Stilwell  
 Miss Sally Carter

## PRIMARY DEPARTMENT

Miss Hazel Davies, Sup't  
 Mrs. W. B. Wier  
 Miss Mary Louise Rose  
 Mrs. E. F. Kornreich  
 Miss Norma Beisel  
 Mrs. James P. Campbell  
 Miss Priscilla Tyler  
 Mrs. P. F. Ellsworth  
 Miss Wilma Dickinson  
 Miss Ruth Orr  
 Miss Geraldine Goetzman  
 Miss Gilberta Torrey

## JUNIOR DEPARTMENT

Miss Ruth Radke, Sup't  
 Miss Dorothy Allan  
 James P. Campbell  
 Miss Ruth Cochrane  
 Miss Edith Farley  
 Miss Ruth Herrick  
 Raymond P. Snow  
 Norman Lumley  
 Daniel Bell  
 Roy T. Jamison

## JUNIOR HIGH DEPARTMENT

Miss Lucille Richmond, Sup't  
 Miss Helen Baldwin  
 Miss Gertrude Jacob  
 Perry F. Ellsworth  
 Mrs. Florence Taylor  
 George F. Climo, Jr.  
 Miss Margaret Cochran  
 T. G. Protheroe  
 Mrs. T. B. Husband

## SENIOR HIGH DEPARTMENT

Mrs. Earle W. Brailey, Sup't  
 Miss Esther Simon  
 Forest Leiphart  
 Miss Ann Splitstone  
 Howard C. Beers  
 Mrs. Sherwin Smith  
 H. C. Schofield  
 Mrs. C. H. Splitstone

## ADULT DEPARTMENT

L. R. Thrailkill, Sup't  
 Mrs. Mary Chandler, Ladies Bible Class  
 C. H. Prescott, Smith Class  
 H. G. Baldwin, Smith Class  
 Dr. H. N. Cole, Brotherhood Class  
 Mrs. L. B. Brink, Fellowship Class  
 Mrs. L. L. Myers, Fellowship Class  
 Earle W. Brailey, Character Class  
 H. Craig Seasholes, Hy-Shy-Ny Class  
 C. H. Bell, Jr., The Bell Class  
 Miss Florence Eldridge

Mrs. George Tweedie, Home Dept.  
 Mrs. L. R. Thrailkill, Dramatics





Double Class Room in Church School

## CONSECRATION OF CHILDREN

Twice a year, in the fall and in the spring the custom is observed of consecrating the babies on our Cradle Roll and the very young children. The parents bring the children to the morning service on Sunday morning and lead them to the chancel. The short service of consecration is particularly impressive in its solemn charge to parents. Dr. Phillips and Mr. Burns give to them a little white book prepared by Mr. Burns, recording the names of the children together with the prayer and the charge with responses. The parents sign the promise to do their part in bringing up the child aright.



Young People's Room



It took the limit of film, but we got them all. They are the officers of the Vesper Club and Alpha Kai Omega, and the committee of parents of Alpha Kai Omega. A few of the leaders are: seated, third from the left, Elinor Wheeler, president of Alpha Kai Omega, and to her left, Bert Scriven, president of the Vesper Club; standing in the last row, fourth from the left, is Mr. Edward Kerruish, chairman of the Sponsors' Committee.



With the exception of our two ministers included by courtesy, all in the above picture are officers and leaders in the Women's Society of the First Baptist Church. We could not name all of them without using most of the page for text. Therefore we name only Mrs. E. D. Cumming, the president, who sits in the middle foreground of the picture. There are four kinds of workers in the picture. They include our guests of honor, our pastors and two of the players appearing later in the entertainment prepared by the Bell Class for the afternoon program of the Every-woman's Hour, December 12. The second group includes the Executive Committee. The third group, leaders of the Welfare workers who sew four hours and a half each Wednesday; you will recognize them by their uniform. Those who hold the Sunshine Bags, emblems of their valuable services, are the Group leaders or their assistants.—From *"The Layman"*, December, 1934.

## TRAINING OF YOUNG PEOPLE

Outside of the regular Church School study, the Sunday twilight hours furnished ample opportunities for the training of two groups of the young. The boys and girls of High School age were guided by Mr. Burns in a society known as the Alpha Kai Omega. The programs were in the hands of the boys and girls themselves, such as the discussion of "How to Preside Over a Meeting", or the preparation of the Easter play, "The Alabaster Box", to be given on Palm Sunday. The Vesper Club under the direction of Dr. Phillips, being mostly of college age, sometimes took in charge a vesper service in the church for the community; frequently they discussed topics of current interest, such as "Technocracy", "The Attitude of Americans Toward Other Peoples" by a Japanese student from Hawaii, "A Few Pictures That Every Christian Should Know". Occasionally the club would pay a visit to our church mission, the Czechoslovakian, or invite some neighboring church club to supper on Sunday evening at the church. The Vesper Club, also, through the Student Contact Committee of the church keep in touch with those in college.

## MIDWEEK WORK OF THE WOMEN

The Woman's Society embracing all the women's clubs of the church regularly presents during the month, programs to which they invite their friends in the community. One is given with a luncheon preceding by the "Everywoman's Hour"; sometimes the subjects selected take the form of travel study in other lands, including the aspect of missions in those places, accompanied by exhibits of treasures from those countries; always questions considered are of general interest. On another Wednesday, the Mothers' Club present an afternoon program dealing with the special problem of bringing up children. Another group restrict their discussions to Home and Foreign Missions. A fourth, the Friendship Club, composed of young married women, meet to sew and chat informally on subjects of interest as they come up.

The regular midweek schedule begins with the Music Appreciation class at ten, and the work of the Welfare group at ten-thirty, who sew for the needy until four. The White Cross group prepare surgical dressings for local and foreign hospitals. At five, on alternate weeks, the Current Events and Book Talk divisions meet for an hour and a quarter, before the Church Family Dinner, followed at seven-thirty by the Devotional Hour of the church.

In the spring of 1933, a Garden Club was organized not only for the benefit of women in the church, but for the garden-minded who live in the vicinity.

The women who have served as president of the Woman's Society since 1928, are Mrs. L. B. Brink, Mrs. Charles H. Prescott, Mrs. Frank Birnbaum, and Mrs. E. D. Cumming.



## WOMEN'S ORGANIZATIONS EXPLAINED

Raise \$408 by small gifts.

In response to our request for an article explaining the organization and work of the women of the church, Mrs. Cumming writes:

"The Woman's Society has about two hundred women actively engaged in various phases of its work. The range of interest includes a Mission Study Group, Welfare Sewing (making of garments for charity, surgical dressings, repairing old clothing for poor, quilting), Christian Americanization, a garden club, course in music appreciation, a friendship group for young women, a reading circle. Our church is actively represented through its women working in the Baptist Home, Woman's Council of Baptist Churches, Y. W. C. A. and Foreign Affairs Council. This wide scope of activity offers a choice to each woman. Once a month the luncheon and program of the Everywoman's Hour bring all together to enjoy an afternoon of lecture, devotions and music."

## How Groups Function.

"The entire membership is divided into eight groups. Each group takes its turn helping with Everywoman's Hour, sewing, sociability in the homes, and last but not least, the 'Sunshine Bags'. Since last February each woman has had a bright gold bag to hold a special offering of small coins. These are collected each month through the efforts of the 'Group Gleaners'. The total to date amounts to \$408.00. About a third of this was given to the church last year to defray our expenses. This year we are paying our own budget and hope to raise enough money through the collection of dues and Sunshine Bags to make a substantial gift to the church to reduce the mortgage. Our object is to develop a group of generous givers."

—A. S. C.

*From "The Layman", December, 1934.*

## A PAGE FROM "THE LAYMAN", OCT. 19, 1934

*Published monthly by the Publicity Committee of the  
First Baptist Church of Greater Cleveland*

## MEN'S CONFERENCE IN RETROSPECT

The Men's Conference did not deal in small wares. The concern throughout was with basic problems in Christian progress—"Sources of Power", "A Great Rock", "Prayer—an outstretch for new power", "Things that awaken power", "How to get power", "Workers together with God", "Your life is hid with Christ in God". Such were the thoughts that were kept before us by our leaders. Of course, we were interested, absorbed, helped and inspired.

A specific problem, "What to do about the gap between the High School and Adult Classes", was attacked. And in all the discussions Dr. Allyn K. Foster was hailed as a splendid leader.

Work for Active Church Membership  
Men Answer Challenge

Fired by their experiences at the Men's Retreat, held last month, thirty-one men of the church have volunteered for and carried through a program of calling upon one hundred and fifty men of the church. Their intention is to enlist every man in active participation in the program of the church this year. Their work has resulted already in the largest communion service ever held in the new church. Reports of their calling indicate that the depression is still a big factor in keeping many men from regular church attendance and that some men are clearly disinterested. The chairman of the Men's Council reports that the men accept their success as encouragement and the factors of the depression and lack of interest as a challenge.

### Surprise Midweek Meeting

The other Wednesday a group of fifty men from the council stirred the mid-week meeting when they went forward and sang, "Rise up, O men of God". That hymn has been selected as the song of the Men's Council, and they sang it as if they meant to march over all obstacles to unite all the men of the church in Christian service.

The Men's Council has assumed responsibility for the attendance at church on "Men's Sunday", Oct. 28. Mr. Haines, Chairman of the Council, invites all the men to attend.

—S. W. R.

## CHURCH LIFE

One of the methods that has helped to foster fellowship in the church is the organization known as Church Life. Its three departments, Church Calling, Welcoming and Membership, and Church School Calling, have a workroom in the building where they keep a record of all friendly visitations. Their purpose is to keep in close touch with the lives of those who in any way desire to share in the ministrations of our church. The ministers themselves spend several afternoons a week in visiting the sick and sorrowing. Their prompt response has won for them the love and gratitude of lifelong friends. The Church Life Committee makes between two and three thousand calls a year.

## FAMILY DINNERS—CHURCH NIGHTS

Had it not been for the splendid cooperation of Mrs. J. H. Oliver and her numerous assistants, one of the most delightful sides of our church life would have been impossible. It would not be easy to determine just how she does it; all we know is that quietly, swiftly and satisfactorily the meals are served week after week for scores of families in the church, who at these times have been enabled to form lasting friendships. Furthermore, Mrs. Oliver does not know how to refuse the many extra calls that come to her from clubs and classes. Only the rules of the Housekeeping Committee prevent her from serving three or four extras a week. Mrs. Gross, chairman of dining room decoration, is the resourceful artist who adds originality and beauty to the tables.

## CHURCH LITERATURE SERVICE

The Church Literature Service has a library of over two hundred books available for any member of the congregation.

A new project of the literature service is the Extension work. The "service" collects books and magazines for shut-ins and institutions in our own city. In the church itself, especially for mission study, much literature is circulated. Mrs. L. J. P. Bishop is chairman.

## VOLUNTEER SERVICE

Many unrecorded acts of such service constantly come to the attention of those intimately connected with the church. The work of a

courageous little group of such willing servants must not be overlooked. Under the efficient supervision of Miss E. Lillie Sprackling, a small band of volunteers has contributed valuable service to the Church Office. Without compensation these workers have typed and multigraphed countless letters and notices sent out from the office. This labor of love is one of the best illustrations of unselfish devotion, as the workers come when tired out with the day's routine in a down town office, and spend a whole evening in the same kind of work they have been doing for eight hours. They save the church at least \$1000 a year. But who would wish to do otherwise in a church where so much service is freely given at all hours of the night and day?

### GIRL SCOUTS—TROOP 72

The Girl Scouts regularly meet at the church on Friday afternoon at 4:00. The first Friday of every month they meet at Heights High School. Sometimes they are entertained with cocoa and cookies after a skating party at the home of a friend. For the girls who are working for a music badge, one of their number once gave a music party with the teacher of music in the Cleveland Heights Schools as leader. Once they took a trip to the Goodwill Industries. Troop 72 has a publicity department who prepare occasional news and notes for the *Church Layman*.

### BOYS' WORK

We are indebted to Mr. Harold C. Schofield, Treasurer of the Boy Scouts in 1935, for the following information regarding the work for boys in the old First Church from 1905 to 1918. During those years it was under the direct care of such young men as George and Ralph Baldwin, Mark Beeman and George Climo.

In 1919, as the result of the impetus of Assistant Pastor, H. Schuyler Foster, Troop Headquarters of the Boy Scout movement (incorporated in the United States in 1910) recognized our work. We first carried the number "37". Until closing up of the old church, the work was carried on by Francis Bauder and Wilbur Prescott. The Heights Church, while it did not possess a building of its own, nevertheless, carried on a vigorous scout movement.

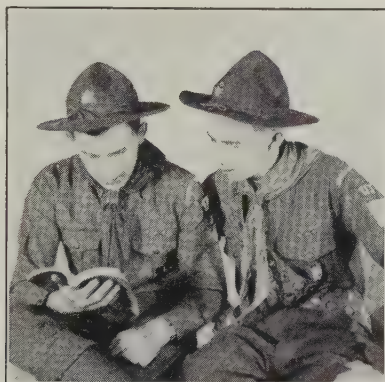
### BOY SCOUTS

After the church merger and move to Fairmount at Eaton Road, our Troop was assigned number "173". At the suggestion of Mr. Burns, Troop 173 of the Cleveland Council was registered December 20, 1929 with the enrollment of eight boys; he with Wilbur Prescott and Richard Cutting did the reorganization work. The first Troop Committee Chairman was Mr. A. F. Williams. He in turn was followed by Sidney Watkins, and Dr. Edson J. Brown, while Richard Cutting, Wilbur Prescott and Frank Baker have in turn been Scoutmasters.



The Scouts have rendered many helpful services to the church, such as painting the iron work, running the cloakroom Wednesday night, assisting with the parking problem, and have held themselves ready to help shovel snow from the church walks in case of sudden storms on Saturday night. For the city, the troop has taken part in various campaigns for the Goodwill Industries; they helped transport tools for the unemployed and fruit jars to the Associated Charities.

Late in the fall of 1932, they completed the building of a Troop cabin. The same year they won the President Hoover award, a national honor.



*From "The Layman," December, 1934*

HERE THEY ARE, Paul Zeit and Alan Lennox, bent over a scout hand book as they have been many times before. And with results, for on the day that the Layman goes to press both will receive the Eagle Scout award at the District Court of Honor, and the recognition of the Troop Committee in an eagle scout ring presented at the troop dinner.

Both Paul and Alan joined troop 173 in 1930 and have risen to their present rank in 4 years. Paul is 16 years old and a junior at Heights High; Alan is 17 and a senior at Heights; both young men sing in the A Cappella Choir. These two boys have passed through all the classes of scouting and have won 21 merit badges each. Both have been patrol leaders and senior patrol leaders and now are Junior Assistant Scoutmasters.

Alan spent 4 weeks of the summer vacation at boy scout camp finishing his merit badge requirements for Eagle Scout. He has since built a schooner which will be on display tonight at the troop dinner.

Paul attended Culver Academy for 2 months this summer and won a medal in marksmanship, and 3 other medals given by the school, a record only equalled once before in the history of the school.

## THE MINISTER'S DAILY STUDY HOUR

Gradually the membership of the church has become impressed with the sacredness of the morning hours in the minister's upper study. Here and here only he does not mean to be interrupted, ready as he is

to keep office hour appointments in the afternoon. In the quiet of this upper room Dr. Phillips works out the plans for Sunday mornings. When once he starts thinking out a sermon, no side track can arrest his attention. In his eyes a sermon is never finished until the thought is driven home by fresh and pertinent illustration. When his message falls from his lips Sunday morning, you may be sure that it has been the subject of careful consideration and prayer, often for weeks beforehand. However much one sermon may seem to stand out, all are based on one great principle, that of making the Christian life vital by seeing Christ and following his teachings.

A random choice of some of his subjects reveals the variety of his public appeals: "The Urgency of Toil", "The Business of Religion", "For Doubters Only", "The Spiritual Significance of the Recovery Act", "Preparing for Peace", "Religion and the Class Struggle", "How Christ Helps Men", "The Meaning of Tolerance", "Twice Born Men", "The Church for Such a Time as This"; his addresses to the young are particularly helpful,—“Christ's Ministry to Youth”, “Religion and the Modern Mind”, “The Bible—a Modern Book”, “The Life of Adventure”. His address at the Berlin Conference was on “Jesus Christ, the Son of Man”.

### TRAINING OF NEW COMMUNICANTS

Throughout the month of March, Dr. Phillips and Mr. Burns regularly conduct classes made up of the young people who each year apply for church membership. They are instructed on the obligations assumed by church members and are carefully taught what it means to be a Christian. Thus the sacrament of baptism becomes no idle ceremony. This friendly relation between the ministers and the young serves not only to emphasize the seriousness of the step about to be taken, but establishes a friendship between pastor and communicant that begets confidence and inspires high ideals.

### MIDWEEK DEVOTIONAL HOUR

Year by year Dr. Phillips has enriched the spiritual life of the church by adding to the regular devotional hour frequent courses in Bible Study. At one time, the subject was "Ten Portraits of Jesus"; at another, "The History of the Early Christian Church". In every case, the talks were no cut-and-dried courses selected from catalogs; they were familiar and scholarly expositions, prepared with as much care as his sermons, packed with illuminating material from recent research, but simple and friendly in tone.

Recently we had an enlightening and enriching experience from listening to a series of lectures on "Ancient Faiths in the Light of Today", given by Dr. Albert Suthers, Professor in History of Religions at Ohio Wesleyan University, intimate friend of Dr. Phillips. He is a

man who combines rare scholarship with the evangelistic spirit. The meetings concluded with many questions from the floor, which were answered by the speaker with unusual directness. During the six weeks before Easter, the Devotional Hour is particularly impressive; frequently it is held in the Church Auditorium with appropriate music. The theme of the series is selected so that it bears especially on the need we have for Christ in our lives. Often the thought of a monthly meeting turns on a missionary subject. When the monthly Community Night occurs, the thought is concerned with civic questions or foreign affairs. Occasionally the Men's Chorus conducted by Mr. Haines of the Men's Council or by Mr. Protheroe adds greatly to the musical character of the meeting.

### COMMUNITY OUTREACH



As Our Neighbors See Us

One of the outstanding hopes of our ministers for the Church on Shaker Heights was to make it serve the community of which it is the civic center. Toward this end, many cultural activities have been added to the liberal church program. Once a month the regular midweek church dinner has become a community dinner. After it comes a short, devotional half hour, followed by a civic program. This deals with some topic of the hour of broad significance, presented by an outside speaker of note, followed by general discussion.

Occasionally, too, musical programs given by Mrs. Kraft, accompanied at the piano by Mr. Kraft, have attracted music lovers in the community. The parents and friends of our Mr. and Mrs. Ogden's young music students have come with enthusiasm to hear the musical playlets directed by Mrs. Ogden.

The recent intense interest in foreign affairs, preparations for peace, the World Court, "Munitions and Propaganda" and similar international questions has made "Community Night" popular among our neighbors. Mrs. C. H. Prescott, chairman in 1935, has added a new feature to the program by welcoming in her home the Sunday afternoon following Community Night, all those who would like to continue a discussion of the topic presented.

From another angle, the deacons have encouraged a Fireside Forum in prescribed districts to interest friends and neighbors in various topics. By opening the home, too, acquaintances have become friends. Connection, too, with the Federation of Churches has opened up a wider fellowship.

For three months, during the winter, too, Church Day begins with a class in Music Appreciation for all women in the neighborhood. It is conducted by an expert musician, selected by the Symphony Orchestra educational committee. At the end of each season, the members of the class take the Music Memory test at Severance Hall. Recently a Garden Club was organized which promises to offer opportunities for women in the community to beautify outdoor surroundings.

From time to time other opportunities for cultural study were offered to the city on the Heights. One winter, every Wednesday night, four classes were opened for the public. One was a course in "Child Study" given by Dr. Markey. Another was a class in "Training for Teachers" in religious education, conducted by Mr. Burns. A third was a series of lectures on "Foreign Affairs". The fourth was given by Dr. Phillips in study of the Bible. Recently even after the Devotional Hour, a class met for the study of French, lingering often till after ten at night to read a little story.

These classes, many of them, drew largely from the immediate community as well as the church itself. Both Dr. Phillips and Mr. Burns have been eager to keep the church building an open house for the use of adult education.

No better test of the vitality of a church can perhaps be offered than the willingness of its members to respond to the many demands for service. Under the able leadership of Dr. Phillips and Mr. Burns, church and community activities flourish at Fairmount and Eaton Road. With a constantly increasing detail incident to establishing the church in the new community, Mr. Burns has been of invaluable assistance to Dr. Phillips.

## COUNCILS

The Church Council is an advisory body. Its purpose is to talk frankly and critically about the work of the church. Its personnel consists of all church officers and heads of standing committees, endorsed by the church.

The Pastor's Cabinet is not intended to supersede the Church Council, but acts as an executive committee for the Council; being small, it is more workable.

The Men's Council is an independent social body whose chief function is to interest all men of the church in the church program. In September, 1932, they had their first fall conference at the Y. M. C. A. Camp at Centerville Mills.



### SOCIAL SERVICE COMMITTEE

Further service of a practical nature was rendered to the community and the city at large during the three years of depression. Constant help was given to those reported in need of clothes, food or work, by a social committee of which Mr. E. G. Frahm was chairman. Often he and his wife would spend three and four evenings a week in carrying provisions to needy families.

### MINISTRY OF OUR CHURCH IN OTHER FIELDS

For several years, it has been the custom of this church to adopt as special missionary friends, a few workers in Home and Foreign fields. By correspondence through our missionary committee, we try to keep in touch with their interests. Those who in turn have been adopted as special friends have been first, Dr. and Mrs. Bawden, formerly at Shanghai Baptist College, China; beginning with March, 1932, Mr. and Mrs. S. V. Hollingworth of Sandoway, Burma; for a somewhat longer period, Miss Marjorie Hall in Puebla, Mexico, has kept us in touch with her school. Her letters have been especially interesting to certain classes in our Church School who have made Mexico the subject of study in missionary project. In the older classes, too, Mrs. Laferty has followed up mission study most successfully with missionary programs. But all this is a small part of the story, since the new church was established on Shaker Heights.

The year of 1928-1929 was a memorable one. To the regular work of the Benevolence and Missionary Committee, were added missionary education and the promotion of missionary giving throughout the church. A conservative budget of \$14,500 was adopted and raised with an additional six per cent to raise the level of giving.

The missionary story of the years between 1929 and 1935 is not so bright. We have been facing ever increasing needs and a steadily decreasing budget. As we near the close of the fiscal year of 1935, the committee is confronted with a real problem of "Recovery".

### OUR CHURCH—RESPONSIBILITY IN THREE FIELDS

It is difficult to define, even in approximate terms, the responsibility of our church: first to the ten stations we have occupied over seas; second, to the new Americans, Indians, Mexicans and Negroes in the home land; and third, to the unseen neighbor in our own city.

With complete realization of the price of "Recovery", in the year 1932 to 1933, the committee after making a survey of resources and missionary activities, outlined a program for missionary cultivation and education, with the clearly defined purpose of trying to develop a missionary consciousness.

The church-wide program included an intense study of missionary achievement, history and stewardship through Schools of Missions,

study classes, discussion groups, plays, pageants and literature. Our church has cooperated in reading courses, evangelism, and in the Every Member Canvass. Results cannot be tabulated. In the past few months Mission Study books have been reviewed in the Church School, projects have been carried through and the series of lectures on "Ancient Faith" has attracted much interest. Literature on our fields has been circulated, and books read.

In his first missionary message to our church, Dr. Phillips said: "Christ belongs to the whole world. Around the Son of Man, the sons of men can gather and find in Him the brotherhood. We possess something which belongs to everybody. He was brought to us by another race, and we must pass Him on".



"Enter in and rest awhile."

### THE CHURCH IN SUMMER TIME

When Dr. Phillips and others have been taking vacations, Mr. Burns has been in charge. In the summer, the grounds are particularly lovely and the building in the hottest weather is breezy and cool. Rooms that have been busy workshops during the winter are deserted and only the church office and Mr. Burns' study daily bear witness to constant use. Each year the Sunday service at eleven has been more largely attended. During August the Church School has been closed. For all but two weeks, the faithful Jerry may be found on the spot.

Perhaps the most homelike corner is the church chapel where Mr. Burns regularly holds the midweek service. No meeting of the church throughout the year is quite like it. Sometimes he reads a letter or telegram from Dr. Phillips at home with his mother in faraway Jamaica; always there is a spicy talk by the leader and an informal discussion



follows. The quiet of the summer evening lends a charm; one of the favorite hymns at these times is "This is my Father's world, . . . I rest me in the thought."

In summer weather, too, more than once the inner court has been used for a church supper, especially just before the departure of Dr. Phillips in June, or just after his return in September.

### MINISTRY OF MUSIC IN THE NEW CHURCH

The new church under construction in 1928 was designed with a deep chancel which provided seating for forty-eight singers, twenty more voices than were used in the choir of the old church. To meet this requirement, Mr. Ellinwood assembled a group of young men and women for training. This "Preparatory Choir" met regularly, once a week for practice, from October until May, 1929. The members from the Old Church who had been singing at the services in the Coventry School during the building period were merged with the preparatory group for the dedication of the new church in June.

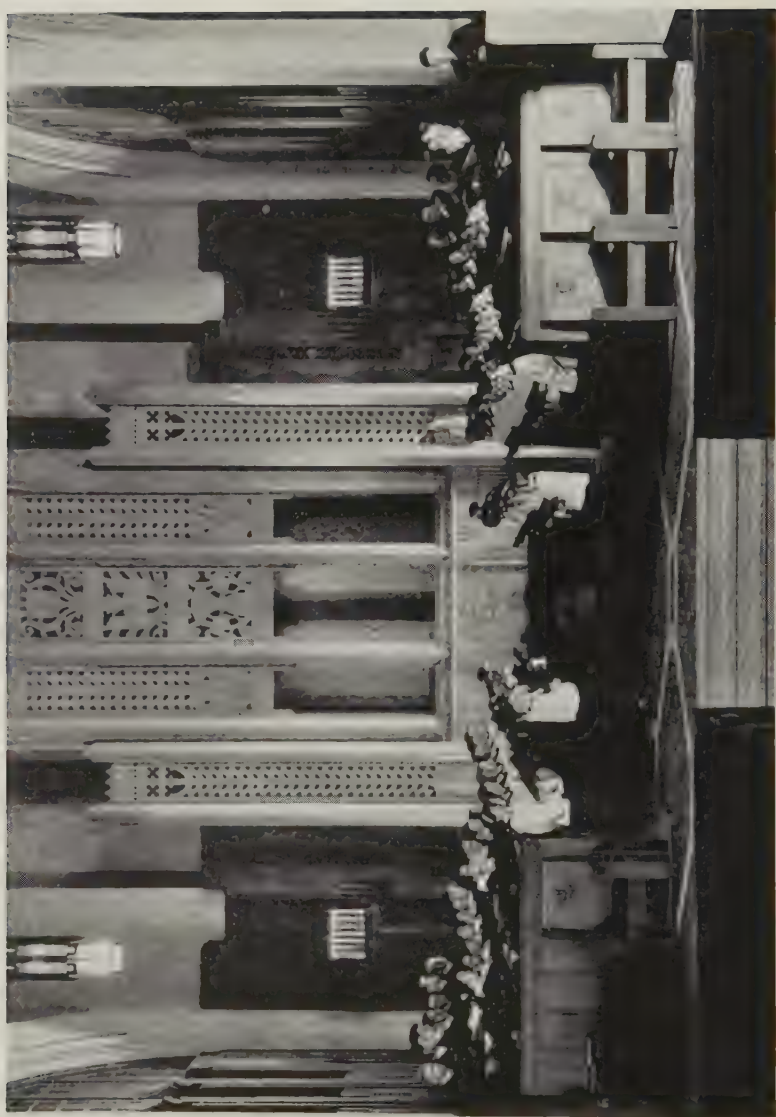
An efficient choir was then established, and the full quota of voices has since been maintained.

As the century of church life came to a close in 1933, the principal musicians engaged in the work of the choir were as follows with respective terms of service: Hazel Dicks Lawrence, Soprano, 18 years; Marie Simmelink Kraft, Contralto, thirteen years; Ernest Bodenweber, Tenor, two years; Robert E. Crawford, Bass, two and a half years; George K. Ogden, Organist, two and a half years; Carroll B. Ellinwood, Director, twenty-four years.

### THE JUNIOR CHOIR

Early in 1930, Mr. and Mrs. Ellinwood developed plans for a choir of children as a choral unit to combine with the Chancel Choir in the singing of occasional Sunday morning services. A limit of fifty was set, as sufficient to fill the available space in the chancel. Vestments were provided by gifts and by the handiwork of some of the women of the church.

This organization, now known as the Junior Choir, has proved to be a successful and worthy contributor to the choral service of the church. It is used regularly with the Chancel Choir, at one Sunday morning service in each month from October to April. Antiphonal anthems and unison songs of churchly character are memorized at weekly rehearsals conducted by Mrs. Kraft, Mrs. Ellinwood acting as accompanist and registrar. The children find a real joy in their practice and participation in the services. Their fresh voices and orderly appearance add effectively to the beauty and impressiveness of the public worship of the church.



The Chancel and Junior Choir

## SUNDAY MORNING

The hour of all the week the best comes Sunday morning from eleven to twelve, the hour of worship. The simplicity and noble dignity of the church auditorium do their part to make the service impressive. The lovely music of the Chancel Choir, and once a month the treble voices of the Junior Choir add a spiritual appeal to love and worship. The uplift and inspiration come, however, with the minister's prayer and sermon.

Whatever the text, however varied the method of approach, the message always centers about the abundant life and light that emanate from the Cross of Christ.

Especially during the past year the increasing crowds that have come to worship with us at the Sunday morning service furnish constant evidence that they have a desire to find a pathway to God. Here, they know that they can find it and learn God's way of bringing about a righteous world.

The history of this church, completing its first one hundred years in 1933 might well be concluded by calling to mind the noble and inspiring Easter message of Dr. Phillips, as presented to us in April, 1933, a few weeks before our annual gathering: the text,—“He hath set eternity in their heart.”

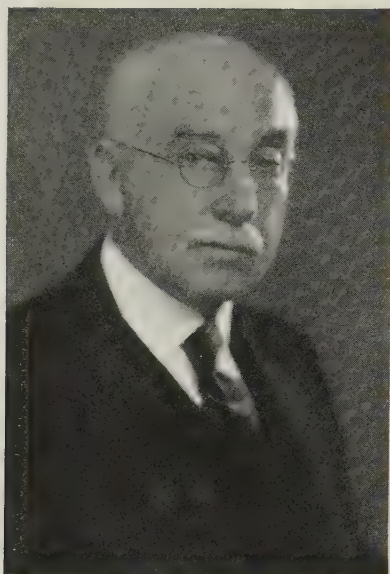


# The Centenary Celebration

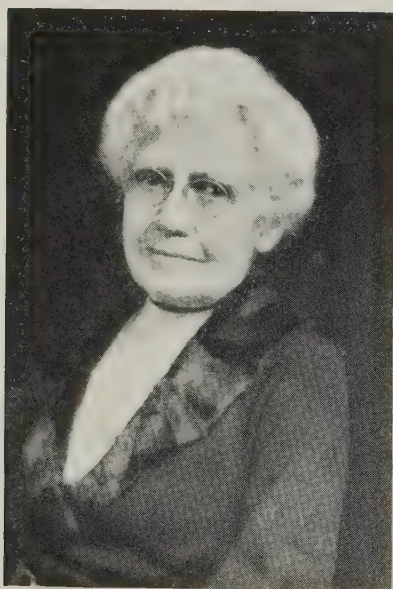
May 6-13, 1934

*"Jesus Christ, the Same  
Yesterday, Today  
and Forever"*

THIS church was organized February 16, 1833. Because of existing conditions, the Centenary Celebration was postponed until the time of the Annual Meeting, May, 1934. — *Chairman of Centenary Committee, Clifford S. Stilwell.*



H. G. BALDWIN  
Chairman of Historical Committee



MARY E. ADAMS  
Church Editor



## Foreword

One hundred years ago a little band of ten men and seven women formed an organization in the frontier town of Cleveland to be known as the First Baptist Church. To this they pledged their lives which were dear to them, their fortune which was small, and their sacred honor which was their most priceless possession.

The fragrance of their deed remains like the sweet smelling ointment of spikenard, very precious, and shall be spoken of for a memorial to them. To us, their spiritual children of the third and fourth generations, God has showed favor even as promised, and in the words of another immortal pioneer, it remains for us to carry forward the work which they in their day so nobly advanced.

On this spot we have dedicated the fourth house of worship following their act, the cost of which may be more than the total value of all the possessions of the little town of Cleveland at that time, but the spirit of which cannot exceed theirs in generosity. They did not take their action to proclaim themselves different or peculiar as compared with their neighbors but because of a deep conviction that they were following the call of the Spirit.

May we be endowed with that same spirit today.  
"O God, to us may grace be given to follow in their train."

H. G. BALDWIN,  
*Chairman of Historical Committee.*

## Morning Worship

Communion Service, Sunday, May 6, 1934, Eleven O'clock

Organ Prelude—Toccata  
Adagio

*d'Evry  
Widor*

Processional Hymn—No. 187, "Creator Spirit, by whose aid"  
(To be sung in unison)

Communion Prayer—Minister and People in Unison

Almighty God, who has given to thy people the true Bread who cometh down from heaven, even thy Son Jesus Christ; grant that our souls may be so fed by him who giveth health unto the world, that we may abide in him and he in us, and thy Church be filled with the power of his deathless life; through the same Jesus Christ our Lord. Amen.

The Lord's Prayer

Scripture

Anthem—Chorus

"The Lord is in His holy temple, let all the earth  
keep silence before Him"

*J. W. Elliott*

Prayer

Response—"The Sevenfold Amen"

*John Stainer*

Anthem—Chorus

"We pray Thee, gracious Lord, accept  
The hymns which here to Thee we raise.  
And may our lips and hearts and lives  
Unite in one great song of praise." Amen.

*Philip James*

Offertory—Meditation

*d'Evry*

This church is supported entirely by voluntary contribution. All seats are free. Friends, visitors and guests are invited to participate in this service by making a contribution to the expense of the church at this time.

Hymn—No. 440, "Faith of our fathers, living still"

Sermon—"What Now?"

*Mr. Vernon*

Hymn—No. 454, "Jesus, thou joy of loving hearts"

The Lord's Supper

Recessional Hymn—No. 321, "How firm a foundation"

Benediction and Meditation—The congregation seated

### Ministry of Music

Carroll B. Ellinwood, Director

George K. Ogden, Organist

Hazel S. Lawrence, Soprano

Soloists

Marie Simmelink Kraft, Contralto

Chancel Choir—Junior Choir

✱ ✱ ✱

The flowers in the chancel this morning are in loving memory of

**Mrs. W. H. Lawrence**

The gift of the family

✱ ✱ ✱

At the opening service of our Centenary Celebration, we are very glad to have with us the Reverend Howard A. Vernon, minister of the Englewood Baptist Church, Chicago, and first pastor of the Cleveland Heights Baptist Church.

✱ ✱ ✱

We invite most cordially friends in the congregation to attend the meetings of Anniversary Week.

## Annual Meeting

Wednesday Evening, May 9, 1934

Six-thirty O'clock

DINNER

Birthday Celebrations in White and Gold



THE BIRTHDAY CAKE

(The flowers in the background were sent by the Church of the Covenant)

### ONE HUNDRED CANDLES

Celebration of the church anniversary began last Sunday and will be continued throughout the week. Tomorrow night members of all churches belonging to the Cleveland Baptist Association have been invited to attend a special program.

Rev. Harold C. Phillips is pastor of the church and Rev. Raymond C. Burns is associate pastor. Miss Prudence Sherwin is chairman of the board of trustees.

In celebration of the 100th anniversary of the founding of the First Baptist Church, now at Fairmount Boulevard and Eaton Road, Shaker Heights, more than 400 church members and their families gathered at the church last night. A 100-candle cake was cut by Ambrose Swasey, one of the church's oldest members.

On the left is pictured Dr. Herbert F. Stilwell, pastor of the church for fifteen years and present pastor emeritus, and on the right is George B. Christian, oldest living member of the church, both of whom assisted in the birthday ceremony.

—*Cleveland Plain Dealer*, May 10, 1934.

# Annual Meeting

Wednesday Evening, May 9, 1934

Seven-thirty O'clock

Church School Assembly

ANNUAL ELECTION OF OFFICERS

A CENTENARY PLAYLET IN THREE SCENES

Given by

Members of the Vesper Club

Under the Direction of MRS. L. R. THRAILKILL

"THE SPIRIT OF THE CHURCH"

TIME: The Present

Scene 1—In Church Office

Secretary of Vesper Club	-	-	-	-	-	-	Ruth Herrick
Spirit of Reverend Levi Tucker	-	-	-	-	-	-	David E. Green

Scene 2—In Church Office

Secretary of First Baptist Church	-	-	-	-	-	Louise M. Voth
Reporter for "Plain Dealer"	-	-	-	-	-	Thomas Roope

Scene 3—In Minister's Study

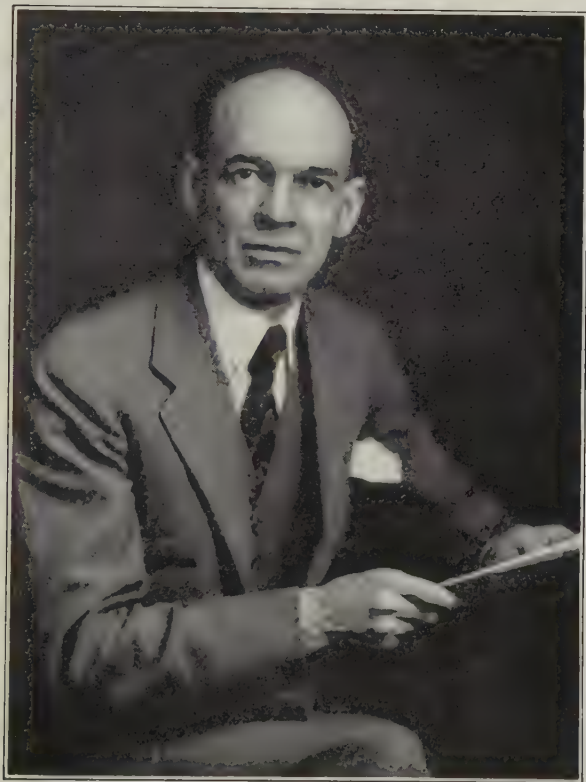
Members of Dr. Phillips' "Five O'clock Discussion Group"

Albert J. Scriven	Sam Rolph, Jr.
Priscilla Tyler	Harriett Green
Hazel M. Davies	Harold C. Phillips

The playlet, "The Spirit of the Church" was written by Louise Voth, Harriett Green and Hazel Davies, assisted by the Historical Committee and Dr. Phillips, who furnished the lines for his part in Scene 3, "The Five O'clock Discussion Group".

# Cleveland Baptist Association

*(The first meeting of what is now the Association was held  
September 25, 1832, at Columbia, Ohio.)*



D. R. SHARPE  
Executive Secretary of the Cleveland Baptist Association

# Cleveland Baptist Association

Friday Evening, May 11, 1934

Church Auditorium

Organ Recital - - - - George Kemper Ogden, A.A.G.O.  
Assisted by Roger Sharpe, Organist

Toccata and Fugue in D Minor - - - - *J. S. Bach*

"Vermeland" - - - - *Howard Hanson*

Toccata - - - - *Ralph Kinder*

"O, Sacred Head, now wounded" - - - - *Bach*  
Roger Sharpe

Pastorale - - - - *Widor*

Choral—Improvisation on "In Dulce Jubilo" - *Karg-Elert*

"Pres de la mer" - - - - *Arensky*

Hymn—No. 424, "Where cross the crowded ways of life"

Prayer - - - - Mr. Burns

Congratulatory Messages - - - - Mr. Burns

Welcome - - - - Dr. Phillips

"By Their Fruits"—Growing Through Service - - - -  
Rev. Frank Jennings, D.D.  
Baptist Church of the Master

Anthem - - - - Choir of the Euclid Avenue Baptist Church

"Your Spirit Lives in Us" - - - - Rev. Ralph Walker, D.D.  
Euclid Avenue Baptist Church

"Together" - - - - Rev. D. R. Sharpe, D. D.  
Cleveland Baptist Association

To this service we are inviting the thirty-four churches representing the outgrowth of the First Church and of the Cleveland Baptist Association.



## Morning Worship

Sunday, May 13, 1934, Eleven O'clock

**Organ Prelude**—Third Sonata (con moto maestoso)  
Pastorale

*Mendelssohn*  
*Widor*

**Processional Hymn**—No. 66, "God, the Lord, a King remaineth"

**Minister**—O sing unto the Lord a new song, sing unto the Lord all the earth.

**People**—Sing unto the Lord, bless His name; show forth His salvation from day to day.

**Minister**—For the Lord is great and greatly to be praised; He is to be feared above all gods.

**People**—Honor and majesty are before Him; strength and beauty are in His sanctuary.

**Minister**—Give unto the Lord the glory due unto His name, bring an offering and come into His courts.

**People**—Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved: He shall judge the people righteously.

**Invocation and The Lord's Prayer**

**Scripture**

**Anthem**—Chorus and Soprano Solo

*Cliffe Forrester*

Awake, awake; put on thy strength, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion. Arise, O Zion, arise! How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion, Thy God reigneth! Break forth into joy, sing together; for the Lord hath comforted and redeemed His people.

**Prayer**

**Response**—"Yea, the Lord is mindful of His own. He remembers His children."

*Mendelssohn*

**Anthem**—Chorus and Soprano Solo

*Fred Field Bullard*

"New every morning is the love  
Our wakening and uprising prove" (*Hymn 28*)

**Offertory**—Andante Tranquillo

*Mendelssohn*

This church is supported entirely by voluntary contribution. All seats are free. Friends, visitors and guests are invited to participate in this service by making a contribution to the expense of the church at this time.

**Hymn**—No. 442, "The Church's one foundation"

**Sermon**—"What of Tomorrow?"

Dr. Phillips

**Recessional Hymn**—No. 373, "Lead on, O King Eternal"

**Benediction and Meditation**—*The congregation seated*

### Ministry of This Church in Other Fields

Mr. and Mrs. S. V. Hollingworth, Sandoway, Burma  
Miss Marjorie Hall, Puebla, Mexico



The flowers in the chancel this morning are in loving memory of

**Mrs. Emma Strawn Baldwin**

The gift of the family

# Within One Hundred Years

## 1833 - 1933

### THE MINISTERS OF THIS CHURCH

THE VILLAGE CHURCH: Rev. Richmond Taggart, Rev. Judah L. Richmond, Rev. Elijah F. Willey, Rev. Levi Tucker, and John H. Walden.

THE CITY CHURCH: Dr. S. W. Adams, Dr. A. H. Strong, Dr. A. J. F. Behrends, Dr. G. W. Gardner, Dr. Philip S. Moxom, and at IDAKA MEMORIAL CHURCH, Rev. C. H. Pendleton.

THE UNITED UPTOWN CHURCH: Dr. E. A. Woods, Dr. A. G. Upham, Dr. W. L. Pickard, Dr. H. F. Stilwell, and Dr. David Bovington, and at the CLEVELAND HEIGHTS CHURCH, Rev. Howard A. Vernon and Rev. Theodore F. Adams.

THE UNITED CHURCH ON SHAKER HEIGHTS: Dr. Harold Cooke Phillips and his Associate, Rev. Raymond C. Burns.

## What Of Tomorrow?

The church of tomorrow, if it fulfills the expectation of Jesus, will have to be more realistic. There is in the very nature of the case a tension between the things for which Christ stands and the things for which the world stands. We shall not be able to soft pedal these issues indefinitely. It is very easy to go with the current, but the current goes to sea level. "On a hill," said Jesus. There is a time or place beyond which caution and compromise are not right or possible. The time came in the life of the early apostles when issues were clearly defined and they had "to obey God rather than men". It is something of that stern realism we need. Unless this is forthcoming we shall be what Jesus said we should not be—a candle under a bushel. We shall not be what he said we should be—a city set on a hill.

"Light of the world, illumine this darkened world of thine,  
Till everything that's human be filled with what's divine,  
Till every tongue and nation, from sin's dominion free,  
Rise in the new creation which springs from love and thee."

HAROLD COOKE PHILLIPS



Symbolism in Architecture of  
The New Church



Main Entrance  
(Facing Fairmount Boulevard)



# Symbolism in Architecture

## GROUPS OF SPECIAL SIGNIFICANCE EXTERIORS

*Main Entrance to Church: (Facing Fairmount Boulevard)*

On the left of doorway, "IHC" meaning "Jesus"; on the right, "XPC" meaning "Christ."

Above "IHC", the thistle, the curse of sin; above "XPC", the Messianic rose, "Christ."

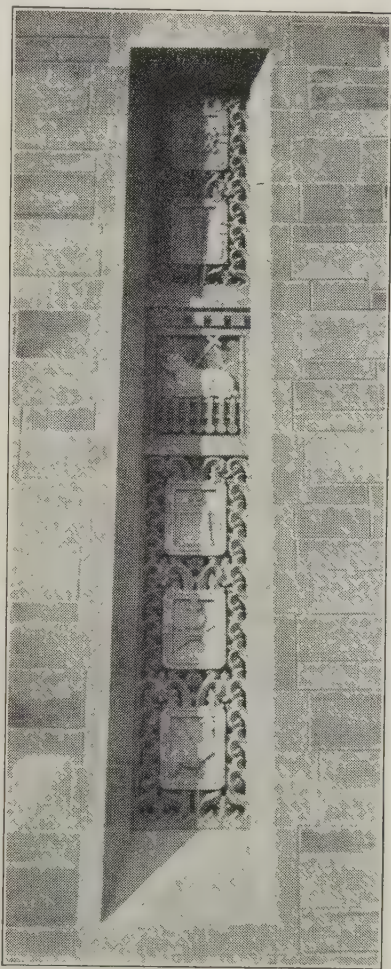
Above the doorways, the tree of life, the cross, the doves; higher up, a shield on which is engraven the symbol of the Church Triumphant, the Lamb bearing the Banner; below is the "book of the seven seals". In the gable at the top, is the ship, the sign of the church. Between the gable and the symbol of the Church Triumphant, is the Sherwin Memorial Window.

The eastern exterior wall of the narthex has an exquisite bit of stone lacework as shown on the panel at the right.

*The Grille: (Eastern exterior wall of the narthex)*

Six plaques vertically placed, each suggesting an incident in the Passion,—the crown of thorns, the torch, the Lamb of God and the seven seals; the lantern, the chalice and the cock. Surmounting all, the inscription, "I am the way, the truth, and the life". At either end of this, a vine containing six bunches of grapes, twelve in all, signifying the twelve apostles.

The beautiful little chapel adjoins the southeast end of the church. It may be used for various occasions such as weddings, funerals, choir rehearsals, advisory councils, and other small gatherings. The room is twenty-five feet square.



The Grille

*Entrance to Chapel Wing of Church:* (Also facing Fairmount Boulevard).

Above doorway, design of pomegranate, vine and peacock symbolizing immortality; in panel still higher, a seven-branched candlestick typifying seven gifts of God.

*In the Gable of Chapel:* Rose Window that was above the baptistry in the Old First Church.

*Above the three windows:* Three panels with twelve bells against background of organ pipes. Each bell carries a shield bearing symbols of the twelve disciples: Peter, two keys; Matthew, three money-bags; Simon, a Bible and a fish; James, missionary, a scallop shell; Thaddeus, likewise missionary, a ship; John, a chalice and coiled serpent; Andrew, the X-shaped cross; Philip, the double-barred cross and spear; Bartholomew, three flaying knives; James the Less, a saw; Thomas, a spear; Matthias, the disciple substituted for Judas, an open Bible and a battle-axe. The last six devices signify the kind of martyrdom suffered by those apostles according to tradition. In the stained glass of the windows, some of these symbols are repeated in rich tones of sapphire and ruby.

*In the Gable of the Inner Court:* The Bishop Memorial Rose Window brought from the Old First Church, in memory of J. P. and Eliza Bishop. See p. 48.

#### About Church Windows

R. Toland Wright, eminent worker in glass, left in this building four beautiful specimens of his artistry. This church is fortunate in being one in this country to have examples of his work. One of these four examples is in the Kindergarten room and in the Blue Room above it, each representing emblematic arrangements for the delight of children. A second is in the chapel adjoining the church, a combination of fifteen plaques in the three narrow stained glass windows, representing Christ and fourteen apostles by various symbols. The crowning work is pictured in the Chancel Window and the Sherwin Memorial Window above the main entrance



In Memory of Henry Alden Sherwin  
and Frances Smith Sherwin

of the church building on Fairmount Boulevard, each designed to tone with the other in harmonious color and theme.

The making of a church window sometimes takes years for completion like a beautiful painting; it cannot be hurried; it requires dignity—and time.

The colors of the Sherwin Memorial are treated so as to secure abundant light for utility and soft tones for beauty. It tells the story of the death, resurrection and ascension of Christ to the right hand of the Father. To read the story in the window, one should begin, as he faces it from the interior, at the left hand lower corner.

The illumination of this window during Christmas week is a gift from a group of interested men who have installed equipment. The miracle of radiant art has made this pictured window glow with the beauty of ruby, sapphire and topaz. Better still, it thus transmits the sacred story of the warm interior to the cold and dreary outside—true emblem of the Christmas spirit, that carries Christian faith into a cheerless world.

The best time to see our beautiful church from Shelburne Road is "when soft declining day sinks in purple waves away." The purity of the light Indiana limestone stands out boldly against a twilight sky. As the shadows fall, we approach the entrance to read the motto printed in small letters on a plaque adornment, set in the apex of the gable. The words are those of our Lord Jesus: "I am the light of the world." They seem to enclose the flame of a torch which outlines the shape of a cross. Just below its left arm is the Greek letter, "Alpha"; below its right arm, the Greek letter, "Omega."

All these symbols are especially suggestive if seen at eventide, because they say that Jesus Christ is ever the same, the eternal source of light, "yesterday, today, and forever."



The Church from Shelburne Road  
(This photograph was taken by Donald Clark in 1929)

## INTERIORS

## OF CHURCH:

*The Chancel*.—The reredos, with cross containing the symbols of the evangelists, the winged man, calf, lion and eagle with head of man. The dove and sheaf of wheat above the baptistry; the ship below the baptistry. The musical symbols on the woodwork of the organ. Pulpit, lectern, pavement. NIKA in stained glass window. Symbols on chairs. Candlesticks.

*Above doorways near Chancel: On the left (facing the Chancel)*, pair of scales, the chalice, the fish, the bursting pomegranate, the cross surmounting the orb. On the right, the Alpha and Omega, the anchor-cross, the flaming heart, the Bible, the Cross. In each design are significant flowers, the lily, the rose and the passion flower.

*In the pew ends*, are five designs, one in each: the owl, the grape, the split pomegranate, the bunch of grapes, and the sheaf of wheat.

## OF CHAPEL:

The Stained Glass Windows contain fifteen plaques symbolizing Christ and the Apostles.

Group of Three Narrow Stained Glass Windows  
In the Chapel East of Chancel

In each of the three windows, there are five plaques on which are represented symbols of fourteen apostles and one for Christ:

1	6	11
2	7	12
3	8	13
4	9	14
5	10	15

Arrangement of Plaques

No. 1. *Two keys*—for Peter, doorkeeper of the kingdom of heaven. See *Matt. 16:19*.

No. 2. *Eagle and pot*.—St. John. Recalls the tradition of the unsuccessful attempt to take his life by boiling him in the caldron of oil.

No. 3. *Two fishes crossed*.—St. Andrew, suggesting his original occupation. See *Matt. 4:19*.

No. 4. *Windmill*.—St. James the Less. Tradition says that he was thrown from the top of a tower of the temple in mid air.

No. 5. *Open Bible and two-edge knife*.—St. Bartholomew, recalling his faith and his martyrdom.

No. 6. *Pelican feeding her young; IHC on one side and XPC on the other*—signifying Christ.



No. 7. *The Lamb and Banner*.—St. John the Baptist, calling to mind his exclamation when he saw Jesus approaching: "Behold the Lamb of God that taketh away the sin of the world!" See *John 1:29*.

No. 8. *Spears and carpenter's square*.—St. Thomas, suggesting his martyrdom and the tradition that in India, he erected with his own hands a church.

No. 9. *Three money bags*.—St. Matthew, calling to mind his original occupation. See *Matt. 10:3*.

No. 10. *Closed Bible with halbert, handle at the bottom*.—St. Matthias, the disciple substituted for Judas. The symbol suggests martyrdom.

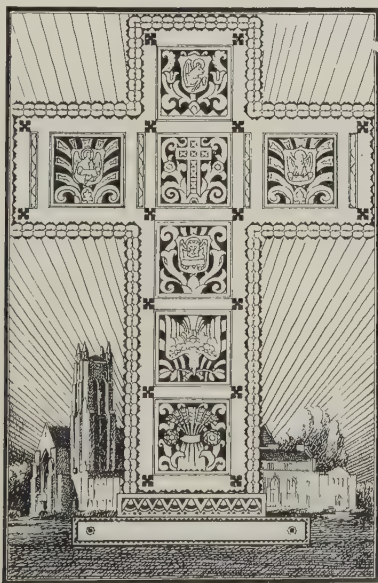
No. 11. *Open Bible with sword, hilt at top of book* (like a cross)—St. Paul. See Paul's words, *Ephesians 6:17*, "And take . . . the sword of the Spirit, which is the word of God."

No. 12. *Three scallop shells*.—James the Greater, a missionary apostle. The shell of one species found on the coasts of Palestine was formerly often worn by returned pilgrims.

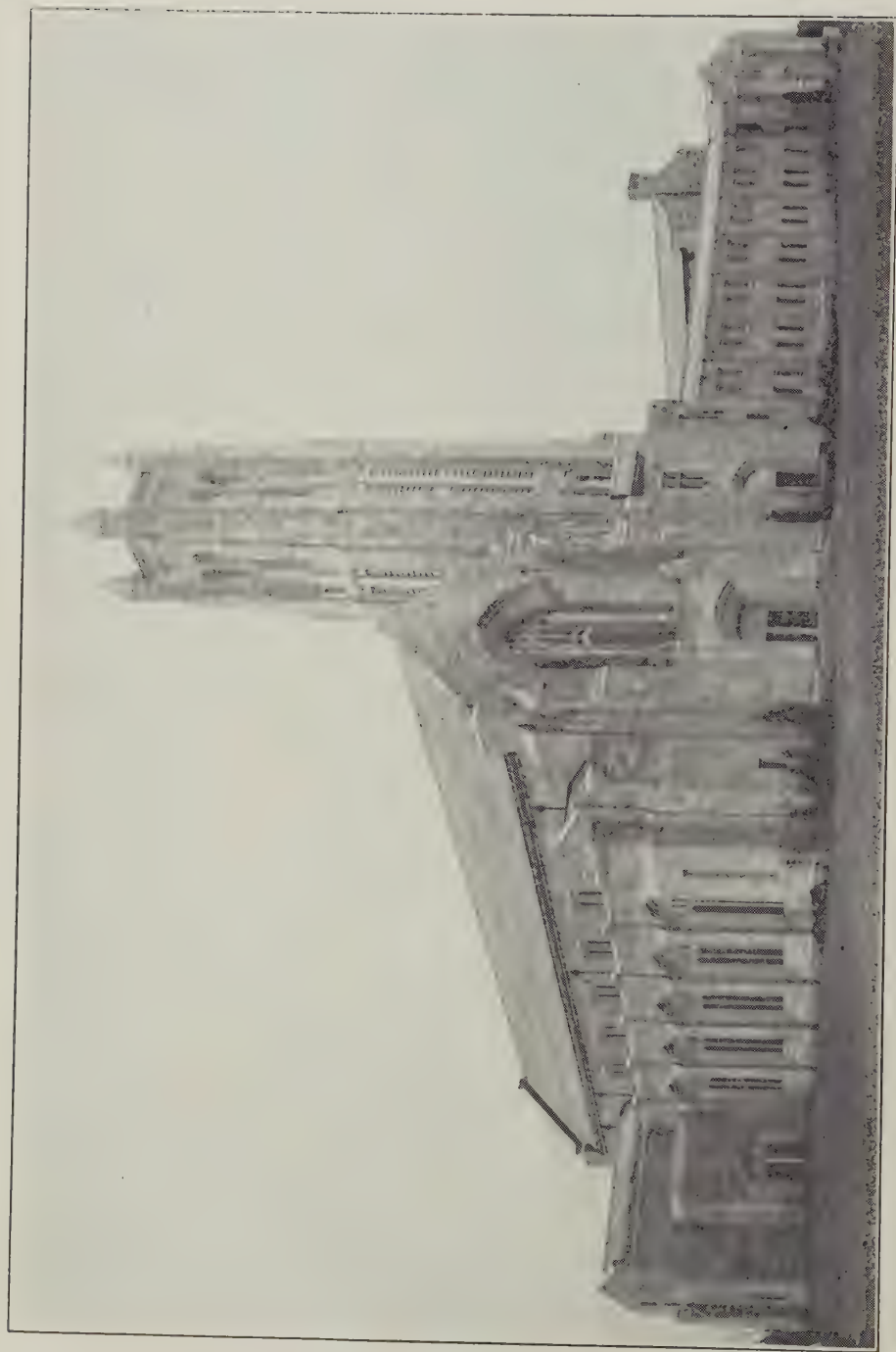
No. 13. *Basket with Tau cross*.—St. Philip, recalling the miracle of the loaves and fishes. See *John 6:5*: "Jesus, therefore . . . seeing . . . multitude . . . saith unto Philip, 'Whence are we to buy bread that these may eat?'"

No. 14. *Saw, axe, and oar*.—St. Simon, recalling his martyrdom.

No. 15. *Ship*.—St. Jude, a tireless missionary apostle.

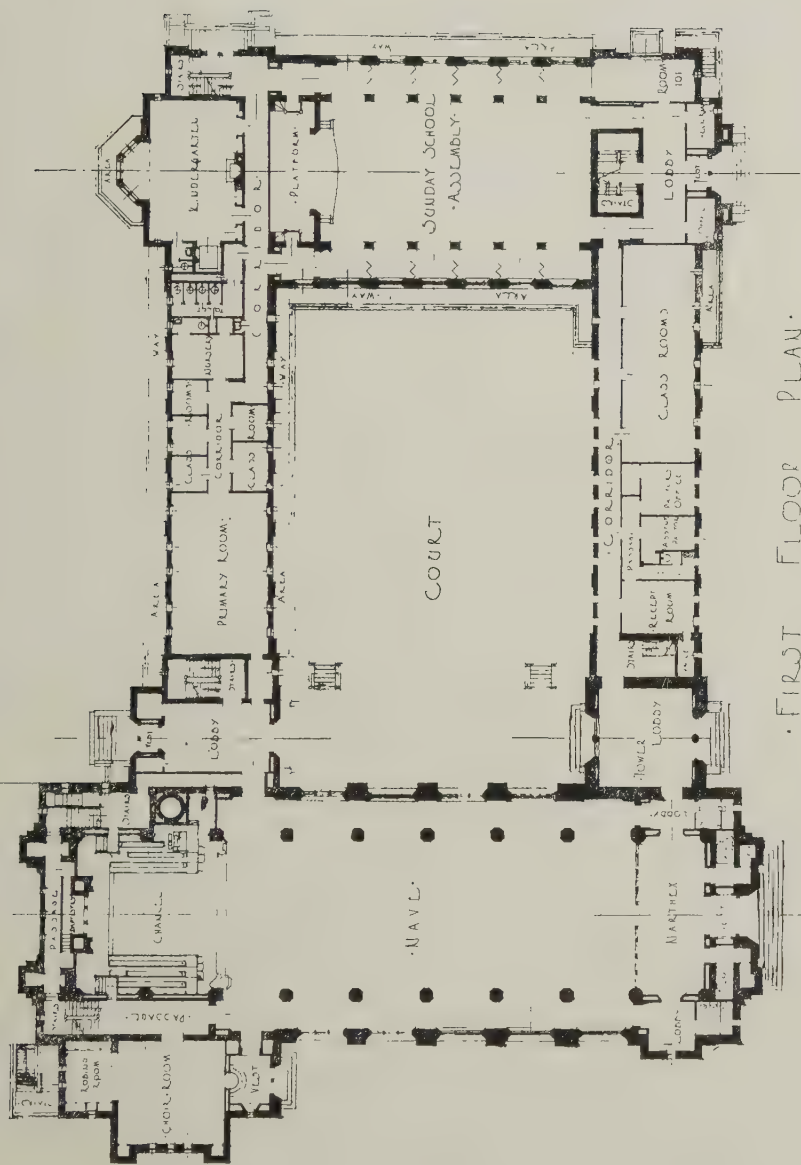


The Cross in the Chancel



The First Baptist Church of Greater Cleveland—Dedicated June 2, 1920





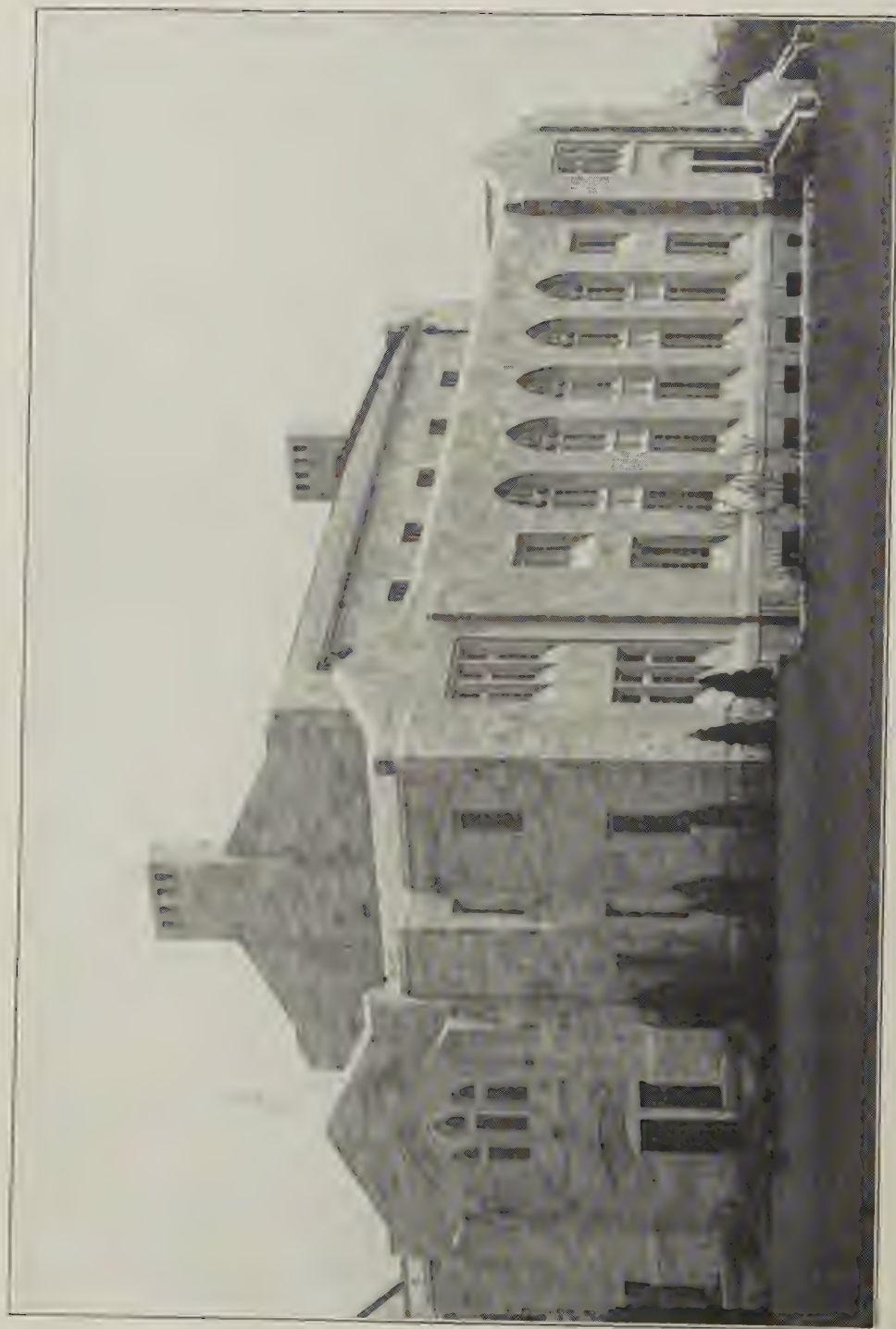
# FIRST BAPTIST CHURCH

CLEVELAND

1901

W. B. & W. L.

ARCHITECTS



# Glossary



The Sherwin Memorial Window  
(So designated by Action of the Trustees, April 17, 1935)

## GLOSSARY

(Symbols in Architecture of This Church)

*Alpha and Omega*, The Beginning and the End, i.e., First and Last, referring to the first and last letters of the Greek alphabet: Christ; Cf. *Rev. 1:8*. See pulpit.

*Alpha Mu Omega*, The beginning, the middle and the end (of the Greek alphabet) i.e., Christ the past, present and future.

*Anchor*, Hope. Shown so that it forms a cross is symbolic of Christ, "Which hope we have as an anchor of the soul, both sure and steadfast". (*Heb. 6:19*)

*Angels*, with hands clasped suggest the ideas of intercession and prayer. (See Fairmount entrance to church: Facade.)

*Apostles of Christ*, in general, twelve bunches of grapes. (See north end of church interior, wood-carving below the balcony; also, northeast exterior, above the grille.)

*Apostles of Christ*, individually represented in the three stained glass windows of the chapel. (See Chapel Interior.)

*Basket, Filled with Fruit*, An offering. (See decoration in center of balcony, church interior.)

*Blue*, Truth.

*Calf*, Emblem of sacrifice. (See reredos, winged calf, typifying St. Luke, the evangel.)

*Candelabrum*, Seven-branched candlestick. Presence of God, Christ and the Church. Seven gifts of the Holy Spirit: Wisdom, Understanding, Counsel, Strength, Knowledge, Piety, Peace.

*Cedar*, Longevity.

*Celestial Fruit*, Orange.

*Chalice*, Faith. Sacrifice. Redemption. Suffering. With serpent issuing from top, St. John, recalling an early tradition of an unsuccessful attempt to poison him. See design on exterior, above chapel windows.

*Cherub, Cherubim*, Eternal youth.

*Chi*, (X), Initial letter of Christ (See Chi-Rho). Cross of Lux, Light.

*Chi-Rho*, (XP), First two letters of Christos, Greek. Seal of Constantine.

*XPC*, Most ancient of monograms for abbreviation of Greek word, "Christ". C is used in place of Sigma, more familiar today.

*Christ*, Chi-Rho. The Anchor-Cross, (*Heb. 6:19*). Lamb. Fish.



*Church, The*, Ark. Ship with cruciform mast, or dove, or monogram of Christ. Sometimes with rainbow above in token of peace. (See south entrance to Inner Court.)

*Church and Congregation*, Pomegranates.

*Circle*, Eternity.

*Cock*, Vigilance. As attribute of St. Peter, repentance. As suggesting incident of the Passion, see panel in Grille, northeast end of church exterior. See chair in pulpit.

*Cross, The*, Faith. The cross, the anchor, and a heart together signify faith, hope, and charity. The anchor-cross alone is a symbol of Christ.

*Cross and Orb*, Christ triumphing over the sin of the world, suggesting the world triumph of his gospel.

*Cross Saltire*, St. Andrew's cross, like the letter X.

*Cross Tau*, a Latin cross minus its upper arm. The Cross of Prophecy referring to the uplifting of the serpent of Moses, or type of the Christ to come. (See Chapel window.)

*Dove*, Peace. The Church. The Holy Spirit. Baptism. Dove of Noah, Rest. Dove of Christ, Salvation.

*Eagle*, St. John the Evangelist. Represented with the head of a man attached to the body of an eagle; the symbol appears in the reredos and it is carved on one of the octagonal sides of the pulpit. See lectern in chancel.

*Evangelists, Four*, Quatrefoil, — four scrolls. Four open books. Winged man, winged lion, winged ox, eagle with head of a man, representing respectively St. Matthew, St. Mark, St. Luke, and St. John. See carving on pulpit, and panels in the reredos.

*Fish, One*, Signifies "Jesus Christ, Son of God, Savior of Men". In Greek, the initial letters of these three appellations of Christ spell the word "fish" in Greek.

*Fishes, Two*, frequently crossed, signify St. Andrew, referring to his original occupation. See window in chapel. The three windows contain twelve apostles.

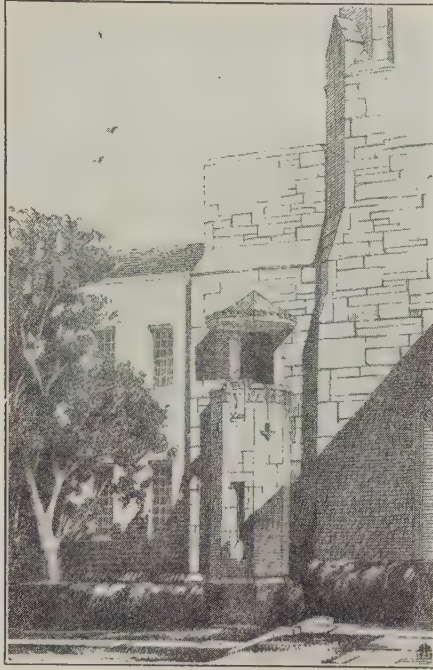
*Fishes, Three*, often arranged in a triangle, symbolize the Trinity.

*Heart, Flaming*, Fervent love and piety. Enthusiasm. Charity. See entablature above west doorway near the chancel.

*Hourglass*, Shortness of life. See outdoor pulpit in Inner Court.

*IHC* (ancient), derived from one word, an abbreviation of the Greek word for "Jesus".





Outdoor Pulpit, Inner Court  
(Artist's sketch)

*Keys, Two.* St. Peter's authority. "I will give unto thee the keys of the kingdom of heaven."—*Matthew 16:19.*

*Lamb,* Christ. Self-sacrifice. Bearing the Banner, the Church Triumphant, recalling John the Baptist, who on seeing Christ approach, said, "Behold the Lamb of God that taketh away the sin of the world."

*Lamp,* Truth. Righteousness.

*Lantern,* Light in darkness. A symbol of the Passion; see panel in Grille.

*Lily,* Purity.

*Lion,* Power. Royalty. Tribe of Judah. Christ. With wings, St. Mark the Evangelist.

*NIKA,* "Jesus the Conqueror" or "Jesus Conquers".

*Owl,* Wisdom. See chair in the pulpit. See one of the five devices on pews.

*Ox,* Patient endurance. With wings, St. Luke, typical like the calf of sacrifice. See chair in pulpit.



The Chancel

*Passion-flower*, in its various parts, are seen the ten faithful apostles, the cross, the crown of thorns and other suggestions of the passion.

*Peacock*, Immortality. See entablature above entrance to chapel, doorway at north end.

*Pelican*, Benevolence. Represents self-sacrifice of Christ, as she tears open her own breast to feed her young with her own blood. See south doorway of Inner Court, and, also plaque of stained glass in chapel window, surmounting the plaques representing the twelve apostles. See chair in pulpit.

*Pillars, Two*, Strength and Beauty. See above Main Entrance.

*Pine*, Hardihood. Wisdom and Experience. Immortality.

*Pomegranate*, Immortality. Split with bursting seeds, the Resurrection. See one of five designs on pew ends; also, in entablature above doorway to chapel.

*Poplars, Lombardy*, Aspiration.

*Rainbow*, a Covenant. See Inner Court above symbol of ship, above southeast entrance.

*Rose, Mystic*, Messianic, typical of Christ: "The desert shall blossom as the rose."

*Scales of Balance*, Justice. See entablature above doorway east end, near the chancel.

*Sheaf of Wheat*, Harvest. "The field is the world." See reredos. See also one of the designs on pew ends.

*Squirrel*, Forethought. See chair in pulpit.

*Star*, 5-pointed. A Messianic symbol: "Then shall come a star out of Jacob."

*Sun, Rising*, Increasing Knowledge. "... Unto you that fear my name shall the sun of righteousness arise with healing in its wings." See inscription on west side of Church School exterior.

*Thistle*, The curse of sin. See facade of Fairmount entrance to church.

*Torch, Burning*, the Light of the World, Christ. Reversed. Death. Burning, see entrance to Swasey Tower.

*Tree of Life*, Paradise of God. "To him that overcometh, to him will I give to eat of the tree of life." *Rev. 2:7*. See entablature above doorway at Fairmount Entrance to church.

*Tulip*, a Chalice.

*Vine*, Dependence. Christ and his followers. Used often in this church within and without as a frieze decoration.













